OUR ELDER BROTHER

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W. C. Wilson

OUR
ELDER BROTHER

HIS BIOGRAPHY.

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Preface.

THIS book is written solely to set forth Jesus Christ as Our Elder Brother: as the individual helper of every man, My Elder Brother.

If, perhaps, as some are disposed to say, there have been books enough to explain the Gospel text, or books enough of controversy defending this or attacking that, or books enough on the theology of Christ's life, yet this book is intended solely to depict the Wonderful Story in its relation to every human life — My Brother. Luther has said much about the precious pronouns of the Bible,— Me, My, I, Thou. It is this snug-fitting personal relationship between Our Elder Brother and the weary and heavy laden of the world that is the theme of this book. It is an attempt to approach the life of Jesus from the human side, in sympathetic touch with each child of humanity.

This book cannot be better prefaced than to tell how it came to be written. These studies were blocked out twenty-five years ago, and thereafter, some phase of this great theme so constantly presented itself to the writer's mind, that of public addresses every Sabbath for many years one out of seven had for its sole topic the person or work of Jesus Christ. Nearly three hundred popular presentations were so made, of the principal lines of thought now comprised in this book: so the Author was constantly studying and re-studying how best to interest and instruct not scholars but the common people in the salient features of our Master's Life and Work; condensing and adapting

the voluminous and invaluable works that he found in the libraries, to aid those who have no leisure for extended research. In order better to do this, the Author classified his studies, in the attempt to see what the eyes of Jesus saw, to hear what his ears heard, to perceive what people he constantly met, and to know how he appeared when mingling with the sons of men. And so fascinating was the work of picturing all this, that the writer found himself little by little reading everything that could be seized upon in the great libraries upon the subject.

Living in a neighborhood where he could have access to fourteen hundred thousand books, he discovered that the book world for the most part presents the life of our Lord in Chronological rather than Topical arrangement, and through Expository rather than Devotional treatment. To meet his own needs, therefore, the Author selected a few hundreds of volumes, and took years enough to study them with great care ;* and then he arranged his notes along the lines indicated in the first ten books of the Table of Contents of this work,— "What Jesus Christ is to Me." Happily, however, in later reading, more material was found that was already classified under one or another of the topics alluded to.

Without hope of preparing or presenting a New Imitation of Christ, the writer did hope to form for himself and for the average man a picture of the Life of our Lord wrought out in the light of modern studies and setting forth the Master in his relation to modern life, since the contemplation of the Life of Our Lord in the Nineteenth or Twentieth Century must be based upon fullness of

* A Catalogue of these books will be found in the Appendix.

knowledge, garnering the fruit of eighteen hundred years of research and studying the story of the Son of Man in its relation to the world-problems of the very generation in which we live.

To do this, we need to seize upon certain characteristics of the story, rather than consume time in discussing questions of interpretation or commenting on all the details alluded to in the Gospels: to study the spirit of Christ as revealed in the incidents of his life rather than make a microscopic examination of the incidents themselves. In preparing this book, therefore, the Author has sought to present to the average man, as if in personal conversation or familiar address, the results rather than the processes of much that is best in modern scholarship, and to emphasize the most important points by citing the words of competent authorities: often doing it without crowding the page with a record of earmarks to indicate the sources of studies which have been carefully prepared.*

Abundant citation is a part of the plan of this book: upon literary grounds there should be less; yet the multiplication of testimonies is one of the main ends sought, with the intent to show the attitude of world-wide scholarship and life experience toward certain phases of our Saviour's life. By this plan, the reader has the benefit of phrases more accurate or felicitous than those of the

*The Author has been at much pains to secure accuracy in his citations, so making them trustworthy for all ordinary purposes; yet in the interest of the general reader it has seemed best to remove from the notes all those references to book titles and pages and editions which facilitate the work of special students. When, however, the Author has condensed a quotation, he has asked the reader to "Compare" it with the original passage as it is indicated by a note.

Author in setting forth the praises of Immanuel, and in his thoughtful hours he is edified and quickened by the perusal of thoughts gathered from regions afar or penned at first in distant ages : and the reflections and annotations of the most eminent students are in this way brought to the service of those who have little leisure for elaborate studies. Among those whose words are cited, there are some of the most eminent people in the world, some perhaps being great statesmen, the uncrowned kings of Christendom, who have brought their most precious gifts to Christ, whose words are reproduced to aid the meditations of those who dwell far from palaces and the great capitals of civilization.

There is a perennial interest throughout the world in tracing and retracing the steps of the Son of Man ; picturing the mountains and seas, the gardens or solitudes, that he gazed upon. And the Author can but felicitate himself and his readers that the art of the painter has been called to the aid of the pen, in the Album of Pictures which is bound into this volume to illustrate the Life of our Lord.

And he can but be grateful to those Special Writers whose contributions to this volume so greatly enhance its value.

"To make Jesus better known," says Faber, "is to make him better loved :" and this book will abundantly fulfill its mission, if, by it, any one is led to a better knowledge of the Saviour of men, and to love him more. And if any reader peruses these pages in the daily hour alone with God, the writer can but pray that the Holy Spirit which helpeth human infirmities may heal the imperfections of this work, and make it spiritually helpful to him who seeks therein to learn more of the excellency of the knowledge of Jesus Christ our Lord.

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Angels Appearing to the Shepherds.

Plockhorst.

Bernhard Plockhorst was born at Brunswick, 1825; his studies were pursued at Munich and Paris, in Holland, Belgium, and Italy. For three years he was professor in the Art School at Weimar. His studio is in Berlin.

"Calm on the listening ear of Night
Come Heaven's melodious strains,
Where wild Judea stretches far
Her silver mantled plains.

"Celestial choirs from courts above,
Shed sacred glories there;
And angels with their sparkling lyres,
Make music on the air."

Rev. E. H. Sears.

"The heart must ring thy Christmas bell,
Thy inward altars raise;
Its faith and hope thy canticles,
And its obedience, praise."

Whittier.

This scene of the Nativity illustrates Book First, Chapter One.

Arrival of the Shepherds.

Painted in 1883 by LeRolle.

The studio of Henry Le Rolle is in Paris, his native city.

The management of the light in this painting suggests the words: "I am come a Light into the world, that whosoever believeth in me should not abide in darkness."

"When Christ was born, midnight gloom lightened into midday brightness. When Christ died, midday darkened into midnight."

Moody's Notes from my Bible.

View of Nazareth.

Photographed.

"We want no prophets here! Let him be driven
From synagogue and city! Let him go
And prophesy to the Samaritans.

"The world is changed. We Elders are as nothing!
We are but yesterdays, that have no part
Or portion in to-day! Dry leaves that rustle,
That make a little sound, and then are dust!

"A carpenter's apprentice! A mechanic,
Whom we have seen at work here in the town
Day after day; a stripling without learning,
Shall he pretend to unfold the Word of God
To men grown old in study of the Law?"

Longfellow's Divine Tragedy.

This view illustrates Book First, Chapters Two and Three.

On His Way to Jerusalem.

Painted in 1876 by Mengelberg.

O. Mengelberg was born in Dusseldorf in 1817. He was a pupil of Dusseldorf Academy. Subjects, history and portraits.

We are to think of Jesus as making this three days' journey nearly threescore times before he began his public ministry.

"Palestine in that day as in this had more than three hundred different sorts of birds. They cooed in the groves, and twittered in the branches, and flitted among the rocks, and warbled in the sky, and skimmed the hillsides, and darted over the meadows, and vied with each other to make the Son of God welcome and happy."

Geikie.

The artist represents the holy family at the moment when Jesus sees Jerusalem for the first time. His eager attitude is that of a leader.

"Jesus, still lead on,
Till our rest be won.
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our Fatherland."

Count Zinzendorf, 1721

This painting illustrates Book First, Chapter Three.

In the Temple.

Hofmann.

The original painting is in the Dresden Gallery.

Heinrich Hofmann was born in Darmstadt, 1824. Studied at Dusseldorf, Antwerp, Munich, Dresden, and four years in Italy. He is a professor in the Dresden Academy.

"The legends of early Christianity tell us that night and day, where Jesus moved and Jesus slept, the cloud of light shone round about him. And so it was; but that light was no visible Shechinah; it was the beauty of holiness; it was the 'peace of God.'"

Dean F. W. Farrar.

This thought is indicated by the artist in the glory which glorifies the figure of Jesus, even in his child-life.

This illustration pertains to Book First, Chapter Three.

Jesus and John the Baptist.

E. Winterstein.

The original painting hangs in the Dresden Gallery.

"Antra deserti teneris sub annis."

"In caves of the lone wilderness thy youth
Thou hiddest, shunning the rude throng of men,
And guarding the pure treasure of thy soul
From the least touch of sin.

"There to thy sacred limbs the camel gave
A garment coarse; the rock a bed supplied;
The stream thy thirst, locusts and honey wild
Thy hunger satisfied."

Breviary in Lyra Catholica.

This painting illustrates the period in the life of Jesus that is alluded to in Book First, Chapter Three.

Christ's Farewell to His Mother.

Plockhorst.

The original of this painting is owned by Mr. H. L. Dousman, of St. Louis.

This work of art represents Jesus at the moment when he was leaving the home of Mary to enter upon his public ministry.

Mrs. Jameson in her "Legends of the Madonna," alludes to a beautiful belief concerning the continued influence of Mary upon the later life of Jesus:—

"The theologians of the Middle Ages insist on the close and mystical relation which they assure us existed between Christ and his mother: However far separated, there was a constant communion between them; and wherever he might be, in whatever acts of love, or mercy, or benign wisdom occupied for the good of man—there was also his mother present with him in the Spirit."

Peter Walking upon the Water.

Plockhorst.

"Lord save me." "Short prayers are long enough. Not length but strength is desirable. A sense of need is a mighty teacher of brevity. All that is real prayer in many a long address might have been uttered in a petition as short as that of Peter."

Charles H. Spurgeon.

This painting illustrates Book Third, Chapter Two.

Raising the Daughter of Jairus.

Gustav Richter.

This painting, executed in 1856, is now in the National Gallery in Berlin.

Gustav Richter was born in Berlin about 1822. A professor in the Royal Academy of Arts in Berlin, and a member of the Academies of Munich and Vienna. Died, 1884.

"Maiden, arise!
See, she obeys his voice! She stirs! She lives!"

Longfellow's Divine Tragedy.

This illustration relates to Book Third, Chapter Six.

The Good Shepherd.

Plockhorst.

Art in the early Christian centuries delighted in picturing Jesus as the Shepherd, youthful and majestic, caring for his sheep in every season.

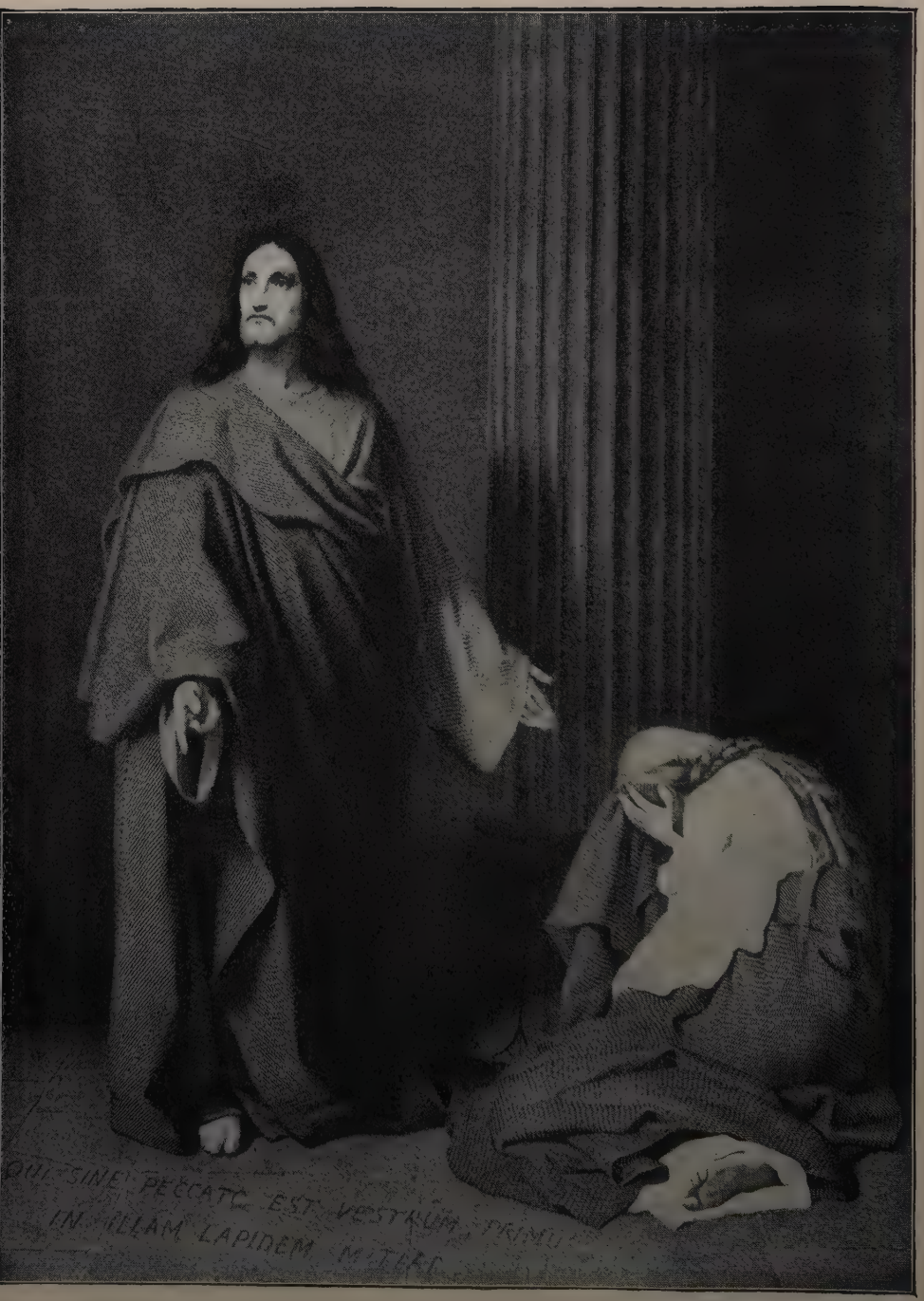
"Come, wandering sheep, O come;
I'll bind thee to my breast;
I'll bear thee to thy home,
And lay thee down to rest."

Lyra Catholica. Spanish Hymn.

"When in clouds and mist the weak ones stray,
He shows again the way,
And points to them afar
A bright and guiding star.
Hallelujah!"

Krummacher.

This painting illustrates Book Five, Chapter Three, and Book Ten, Chapter Three.


QUI SINE PECCATO EST VESTRUM PRIMUS
IN ILLAM LAPIDEM MITTAT

Jesus and the Woman.

Emile Signol.

Emile Signol was born in Paris, 1804. At twenty-six he gained as a prize the privilege of studying three years at Rome. A member of the Institute and an officer of the Legion of Honor. Many of his works are at Versailles. The original of this illustration, painted in 1840, is at the Luxembourg Museum.

This story of Jesus' pity for the woman and his indignant rebuke of her sinful accusers, is one of the earliest of the traditions concerning Christ; and it is probably authentic, even if unrecorded in the earliest Gospel manuscripts.

Jesus was that sort of person that a sinful woman would bathe his feet with her tears and a learned rabbi would seek him in the night upon the slopes of Olivet; the religious extremes in Judea finding in Jesus a sympathizing friend.

Spurgeon relates the story of a wicked, yet half-penitent woman in Dublin who greeted the clergyman who called on her, by saying, "If Jesus Christ had been here so long as you have, he would have called on me long ago."

This painting illustrates Book Five, Chapter One, the story of the Woman of Samaria; also Book Six, Chapter Five, Jesus' contact with the Pharisees.

The Penitent.

Plockhorst.

This picture represents the return, not perhaps of a prodigal, but of a young man recognizing his need of Christ's friendship, and the answering sympathy of him "who looking earnestly" upon the young man, is said to have "loved him." The angel faces peering out of the cloud indicated the joy in heaven, "over one sinner who repenteth."

It is the approachableness of Jesus which led Robertson to say, "He who stood in divine uprightness that never faltered, felt compassion for the ruined, and infinite gentleness for human fall. Broken, disappointed, doubting hearts in dismay and bewilderment never looked in vain to him. Very strange, if we stop to think of it, for generally human goodness repels from it evil men; they shun the society and presence of men reputed good. But here was purity attracting evil; that was the wonder. The Son of Man was ever standing among the lost, and his ever predominant feelings were sadness for the evil in human nature, hope for the divine good in it and the divine image never worn out."

This painting illustrates Book Five, Chapter One, Jesus as a Pastor; and Book Six, Chapter Five, the Gentleness as well as the Severity of Christ.

The Sermon on the Mount.

Edouard Dubufe.

The Beatitudes.

"If we estimate character more by the standard of Christ's Beatitudes than what we shortsightedly call 'results,' we shall find some of the sublimest fruits of faith among what are commonly called passive virtues: —

"In the silent endurance that hides under the shadow of great affliction; in the great loveliness of that forbearance which 'suffers long and is kind'; in the charity which is not easily provoked; in the forgiveness which can be buffeted for doing well and take it patiently; in the smile upon the face of diseased and suffering persons, a transfiguration of the tortured features of pain brightening sick rooms more than the sun; in the unostentatious heroisms of the household amid the daily dripping of small cares; in the noiseless conquests of a love too reverential to complain; in resting in the Lord and waiting patiently for him."

Bishop Huntington.

This painting illustrates Book Five, Chapter Three.

Preaching from the Boat.

Hofmann.

The original of this painting is in the National Gallery at Berlin.

This painting illustrates Book Five, Chapter Three. It was said by Jesus, "I have not come to heal the sick, but to preach the Kingdom of God." In these preaching tours, we are to think of the preacher as adapting his words to the hour and the scene. He who upon the land told the story of the Sower, may have told his water-side hearers about the Mustard-seed, since the lake shores were lined with this plant, or he may have spoken of the Goodly Pearl from the waters of the Arabian Gulf, which he saw a caravan merchant seeking to sell at Capernaum.

The story of the Fishers and the drag-net might have illustrated a transaction going on in the sight of his hearers at that very moment.

We can but think of the privilege of those who listened to the preaching of Jesus. "Certainly," says St. Jerome, "a flame of fire and starry brightness flashed from his eyes, and the majesty of the Godhead shone in his face."

Casting out the Money-Changers.

F. Kirchbüch.

This painting, which illustrates the reference to this scene in Book Five, Chapter Two, and in Book Seven, Chapter One, is based upon the story in the Gospels of the two cleansings of the temple; one at the commencement of Jesus' public ministry at the April Passover after his baptism in January, and again at the beginning of the Passion week.

The need of such acts has been well stated by Dean Farrar, which I present in condensed form.

"In the court of the Gentiles were penned flocks of sheep and oxen, while the drovers and pilgrims stood bartering around them; there were the men with great wicker cages filled with doves; and under the shadow of the arcades, the money-changers, with tables covered with small coin.

This Court of the Gentiles, which was a witness that the temple should be a house of prayer to all nations, had been degraded into a place for foulness, like shambles, and for bustling commerce, like a densely crowded mart, while the lowing of oxen and bleating of sheep, the babel of language, the huckstering and wrangling, and clinking of money might be heard in the adjoining courts, disturbing the prayer of the priests and the Levites' chant."

His Entry into Jerusalem.

Plockhorst.

"A great multitude of people
Fills all the street; and riding on an ass
Comes one of noble aspect, like a king!
The people spread their garments in the way,
And scatter branches of palm trees!
Blessed
Is he that cometh in the name of the Lord!
Hosanna in the highest."

The Divine Tragedy

This painting illustrates Book Seven, Chapter One.

In Gethsemane.

E. K. Liska.

"According to all the consenting testimonies, the Lord of Glory went through death, to save us from it. He drank the cup of bitter woe, that we might quaff from heavenly chalices the wine of life. All faintness and gloom which his mysterious being could know, he folded around, he took within him, that we might walk celestial streets with palm and harp, in robes of white."

R. S. Storrs, LL.D.

This painting illustrates Book Seven, Chapter Three.

The Arrest.

Charles F. Galabert.

Charles F. Galabert was born at Nimes, 1819. A pupil of Delaroche. An officer of the Legion of Honor.

"What lights are these? What torches glare and glisten
Upon the swords and armor of these men?
And there among them, Judas Iscariot!"

The Divine Tragedy.

This painting illustrates Book Seven, Chapter Four.

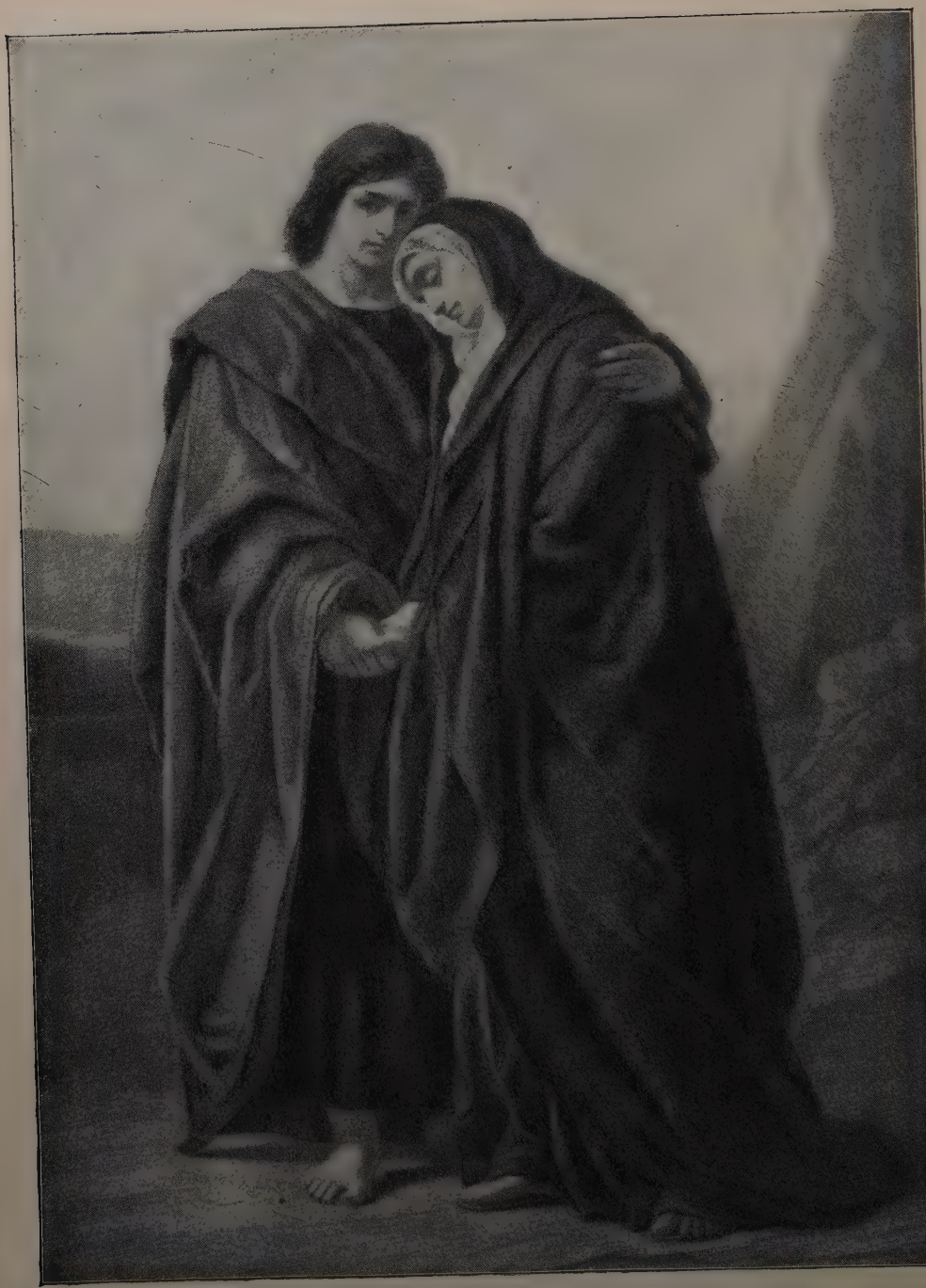
Leaving Pilate's Hall.

Gustave Doré.

Paul Gustave Doré was born in Strasburg, 1833; died, Paris, 1883.

This work of art which illustrates Book Seven, Chapter Five, was painted in the years 1867-1872. It was not completed when the Franco-German war broke out, and during the Siege of Paris the canvas, twenty feet by thirty, was buried for security against injury by shot and shell.

This painting was included in the American Exhibition of Doré's works.



John and Mary Returning from the Tomb.

Plockhorst.

This painting is in the Lowenstein Gallery, Moscow.

Stabat Mater Dolorosa.

"Who, on Christ's dear mother gazing,
Pierced by anguish so amazing,
Born of woman, would not weep?
Who, on Christ's dear mother thinking,
Such a cup of sorrow drinking,
Would not share her sorrows deep?"

From the Latin of Jacopone de Benedictus, a Franciscan monk, ob. A. D. 1306.

The Women at the Tomb of Christ.

Plockhorst.

This painting which illustrates Book Eight, Chapter One, was a Medal work at the Berlin Exhibition.

PONE LUCTUM, MAGDALENA.

"Mary! leap for joy and gladness,
Christ has triumphed o'er the tomb;
He hath closed the scene of sadness,
He of death, hath sealed the doom;
Whom thou late in death wast mourning,
Welcome now to life returning."

From the Latin. Lyra Catholica.

On the Way to Emmaus.

Plockhorst.

The original painting is owned by Mr. H. L. Dousman, of St. Louis.

"From this episode I learn that Christ is willing to be the companion of my life-journey, until I reach the heavenly home. He that walketh with Jesus, walketh surely, his journey will be safe and he will never miss the right road."

A report of Dr. Theodore L. Cuyler's words upon this incident.

To illustrate Book Eight, Chapter One.

The Ascension.

Gottlieb Biermann, Berlin.

"Rise, glorious Conqueror, rise,—
Into thy native skies,
Assume thy right.
And where in many a fold
The clouds are backward rolled—
Pass through the gates of gold,
And reign in light."

Sir Samuel Egerton Brydges.

To illustrate Book Eight, Chapter Three.

Lo, I Stand at the Door and Knock.

Karl Schonherr.

Karl Schonherr was born in Saxony, 1824. A professor at Dresden Academy.

In the Chapel at Wellesley College there is a memorial window presented by Governor Claflin of Massachusetts, which represents Jesus knocking at the door of the heart. The very first Sunday it was seen, one student, who had hesitated long to undo the door, yielded to the Pilgrim knocking and let her Saviour in.

"Jesus Christ is no burglar," said a loving pastor, and when he said that, one, who had been long waiting for the knocking Christ to break through, yielded, and opened the door for Christ to enter.

"In the silent midnight watches,
List — thy bosom's door:
How it knocketh, knocketh, knocketh,
Knocketh evermore.
Say not 'tis thy pulses beating,
'Tis thy heart of sin:
'Tis thy Saviour knocks and crieth,
'Rise and let me in.'"

A. C. Coxe.

What Our Elder Brother is to Me.

IF every disciple in every age were to report what Jesus Christ is to him, he would but describe the link by which he is united to God in Christ, and the very variety of these personal impressions would more fully set forth the character of the Son of Man in its adaptation to the wants of all men in all ages. The fact that there is a four-sided Gospel story encourages the painters, poets, and teachers of the world to attempt the portrayal of certain attributes of Jesus, which are dwelt upon by the imagination of the artist, the singer, or the moralist.

What Jesus Christ is to me is my message to the world. It is my individual answer to the question, "What think ye of Christ?" To contribute one's own impression of the Gospel portraiture, to present the evangel in its modification of personal life, is one's best contribution to the thought of his generation. "What I was as an artist once seemed to me of some importance," said an eminent Englishman, "but what I am as a disciple of Christ interests me now." What think ye of Christ, sets aside all other questions as of secondary import. He alone whose art or calling is the expression of his view of Christ is the happy

man: I am indeed content in drudgery since I know that my Lord was uncomplaining and faithful as a hand-toiler; or I am with great joy an artist, since he too loved the green earth and the blue sea, and made everything beautiful. Or, if this is not correctly stated, it is to be said that he is the happy man who is always picturing to himself what Jesus Christ said or did, or would say or do in one's own circumstances,—who is always seeking to conform his life to the Divine Ideal. When this is the main thought in life, all else is dignified, and one as truly leads an artist life as Raphael or Angelo, in his attempt to depict the character of the Invisible.

"Who, indeed," asks Herder, "could venture, after John, to write the life of Christ?" If however our poor, awkward, uninspired words can give no true idea of that mysterious Person as he was in Galilee and Judea, yet in thoughtfully contemplating the character of Jesus as it was unfolded in his earthly mission, and seeking to form a mental likeness of the Saviour and delineate him for the eyes of others, our own mental conception of him is likely to be more perfectly formed, and our picture will have an individuality about it,—not perfect, but for immediate purposes more perfect than if we had never attempted it. Desiring, therefore, as we do, more than all things else, a growing likeness to the character of the Nazarene, we must, for our own delight and profit, look again and again at this story; and question about it, and talk about it, till it glows before us in colors fresh as the first light of the morning, which never wearies us.

Nor is the true character of the Master seriously misrepresented by the attempts made by a great and varied host of writers, to set forth, each in his own way, what Jesus Christ is to him. As we get new ideas of the glory of the sun, by its very power to shine out through the mists or clouds which often intercept its beams at its rising, so every effort to set forth the glory of the Sun of Righteousness affords a new illustration of his power, in that his shining is not hindered by the multitude of words which are — so vainly — said to illustrate his life. There is therefore some advantage in the attempt of different persons to report how they read the story of Jesus, as the very day-dawn is varied by the different combinations of atmospheric phenomena morning by morning. But it is the clouds which receive glory, and not the sun ; no cloud adds to the light, but it receives from the light that which makes us glad to gaze upon it. So those who seek to describe the life of Jesus add nothing to his glory, save as they receive from the contemplation of his character that spiritual quickening which leads men to glorify him.

It is the hope of gaining this spiritual advantage which leads us to turn again and again to the story of Jesus of Nazareth. "If," says Dr. R. S. Storrs, "the early legend had been true, and the napkin of Veronica had kept the imprint of the Saviour's face as he wiped with it the bloody sweat on his way to the Cross, the city which contained it would have been, by means of it, the center of concourse for mankind." To reproduce his likeness has been the unutterable longing of those who have loved him

in all ages. It is of perennial interest, to paint the Lord Jesus in accordance with one's own ideal of him; and the world's galleries of art have been crowded in each new generation with a new series of the Madonna and the Holy Child, or new portraiture of the scenes in his life. New thoughts arise concerning him, new kings arise to do him homage,— let then his life be reproduced anew, for every new generation.

Like the magnetic mountain in Arabian story, the cradle in Bethlehem attracts all travelers whose ships pass that way; and the study of his life becomes the center to which the devout mind is more and more drawn with irresistible influence.

It was said by D'Aubigné to a doubting student, that the main question to decide was the Incarnation: with that, all difficulties are easily resolved,—without that, there is no need of resolving any. To know God and Jesus Christ is enough,— to know God through Jesus Christ; since it is easier to know much about an incarnate Deity in human limitations, than to know a little about the First Cause in the attributes characteristic of God. If, therefore, we seek to know God through Jesus Christ, let us exult with Faber: "To think, to speak, to write perpetually of the grandeurs of Jesus,— what joy on earth is like it? That which is to be our occupation in eternity, usurps more and more with sweet encroachment the length and breadth of time. Earth grows into heaven, as we come to live and breathe in the atmosphere of the Incarnation."

BOOK ONE.

Our Pattern in Youth.

CHAPTER 1. PAGE 71.

The Manger Child.

CHAPTER 2. PAGE 81.

The Home at Nazareth.

CHAPTER 3. PAGE 91.

The Boyhood of Jesus.

CHAPTER ONE.

The Manger Child.

NO other event in the history of the world has so aroused the enthusiasm of poets and painters, philosophers and religious devotees, statesmen and men of affairs, as the birth of Jesus Christ. To this the world is never weary of turning; childhood, youth, early manhood and womanhood, and mature years,— all ages interested in the Babe of Bethlehem.

The angels in heaven, too, found in this event new occasion for song, and their melodious voices were heard upon the earth.

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
'Peace to the earth, good-will to men
From heaven's all-gracious King.'
The earth in solemn stillness lay
To hear the angels sing."

— E. H. Sears.

"Hark, how all the welkin rings,—
Glory to the King of Kings!
Peace on earth and mercy mild,
God and sinners reconciled.

Joyful, all ye nations, rise,
Join the triumph of the skies;
Universal nature, say,—
'Christ the Lord is born to-day.'"

—CHARLES WESLEY.

"Peace on earth, good will from heaven,
Reaching far as man is found;
Souls redeemed, and sins forgiven,
Loud our golden harps shall sound.
Hallelujah!"

—JOHN CAWOOD.

"Glory to God in the highest:" this is nothing else than the first table of the moral law,— love to God. On the earth peace, good will to men: this is nothing else than the second table of the law,— love to man. This is the angelic interpretation of the Advent.

The apostles are spoken of as "preaching peace through Jesus Christ." Their message was "the Gospel of peace." The New Testament benediction, fourteen times repeated, is "Peace be with you." "These things," quoth the Master, "I have spoken unto you that ye might have peace." "Peace I leave with you; my peace I give unto you." The holy child Jesus came as the Prince of Peace.

"'What means this glory round our feet,'
The magi mused, 'more bright than morn?'
And voices chanted, clear and sweet,
'To-day the Prince of Peace is born.'

"'What means that star,' the shepherds said,
'That brightens through the rocky glen?'
And angels, answering overhead,
Sang, 'Peace on earth, good will to men.'"

—JAMES RUSSELL LOWELL.

"Yet with the woes of sin and strife,
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And men, at war with men, hear not
The love-song which they bring:
Oh, hush the noise, ye men of strife,
And hear the angels sing.

"Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world:
Above its sad and lowly plains
They bend on heavenly wing,
And ever o'er its babel sounds
The blessed angels sing.

"O ye, beneath life's crushing load
Whose forms are bending low;
Who toil along the climbing way
With painful steps and slow,—
Look now, for glad and golden hours
Come swiftly on the wing:
Oh, rest beside the weary road,
And hear the angels sing.

"For lo, the days are hastening on
By prophet-bards foretold,
When with the ever circling years
Comes round the age of gold;
When Peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing."

— EDMUND H. SEARS, D.D.

THAT the birth of the Good Shepherd, who was to lay down his life for his flock, should be made known first to the shepherds near Bethlehem, accords well with

the story of the manger. The world's people as such abide to-day in the fields, in pastoral or rural calling; four or five out of every six of the population of this globe to-day, being interested in caring for sheep and cattle. And as to their present average condition, two out of every five would esteem the cave where Jesus was born, a very palace; living, as they do, in circumstances more humble than the wayfarers who sought hospitality on this memorable night at Bethlehem. So true is it that our Lord took to himself the state of the average man.

The poor man's child in lonely lot,—
In field, perchance, or hovel cot,—
Is dear to Him of humble birth;
His cry the sweetest sound on earth.
Can e'er the Manger-Child forget
The woes of earth His lambs beset?
The piteous bleat of anguished hours
Is heard by Him in heavenly bowers,—
And light divine for new-born child
Illumes the night, howe'er so wild.

"JOY to the world, the Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

—ISAAC WATTS.

"All my heart this night rejoices,
As I hear,
Far and near,
Sweetest angel voices:
'Christ is born,' their choirs are singing,
Till the air
Everywhere
Now with joy is ringing."

—PAUL GERHARDT, 1656.

Save on the west, there are deep valleys around the village of the Manger; fertile vales that favor the flocks. Aroused from their devout and withal sleepy meditations, by the glory gleaming from the opening skies — as if the celestial gates had been flung back and the eyes of the angel hosts were flashing through the night to search the dark streets of Bethlehem upon its ridge — the shepherds with faces now aflame with heavenly radiance, swept noiselessly onward in search for the cradle of Christ; and everywhere wings of gold were down sweeping, and the night was illumined by the glory of the Lord shining about their feet, as they advanced with tuneful step.

"What sudden blaze of song
Spreads o'er the expanse of heaven;
In waves of light it thrills along
The angelic signal given:
'Glory to God,' from yonder central fire,
Flows out the echoing lay, beyond the starry choir."

— JOHN KEBLE.

THE Romans little noticed it; they were all absorbed in noting the youthful prince Augustus. Yet the birth of Jesus forms the grand turning point in the world's history: the centuries which had gone before, were now sealed up; and the doors were closed on all ages since Adam: henceforth men began to count the years anew,—as if the true life of the world had just commenced, and a new order of time 'was now to unfold upon the earth, the

years of our Lord.* And this grand era had its beginning, not as we would have ordered it. We would have had the new-born King laid in a cradle decked with diamonds, in a temple radiant with silver and gold and gems of every hue: but he brought with him no splendid house from heaven, choosing the rather a manger in a chamber hung with spiders' webs.

The religious pole of the globe, that attracts the thoughts and guides the steps of all who wander over its surface, is found in a stable at Bethlehem. Yet vain it is, O man, that Christ were born in Bethlehem, if never born in thee. Has not the inn of his birth become the shrine of all nations, and does he not receive all comers?

WISE were the men who came, when they saw the beams of the star out of Jacob.

"'Tis now fulfilled what God decreed,—
'From Jacob shall a star proceed':
And lo, the eastern sages stand,
To read in heaven the Lord's command."

—Latin hymn translated by J. CHANDLER.

* The Christian era, instead of the Roman year, was first used by the Venerable Bede, early in the eighth century; and was soon after used by the kings of France; and it was in error by four years, being so much later than the birth of Christ. Edersheim thinks that the birth of the Saviour is more likely to have occurred the 25th of December than any other date, and that it could not have been later than the beginning of February. Geikie says, between December and February: Geisler, February. Other authorities suggest different dates. All the old chronology is difficult. No one pretends to know when Alexander the Great

As celestial voices had guided unlearned men to Christ, so now a finger of light directed the magi. As the devout shepherds had been eagerly watching for the coming Messiah, so these wise men, by Jewish books scattered in the East, knew that the set time had come for the appearance of the King of kings upon this earth.

The imaginative Bede says, that Caspar was a ruddy youth, who brought frankincense for the infant Saviour's worship; and that Melchior was an old man with a long white beard, who brought a gift of gold, as if tribute to a king; and that Balthasar was very dark, with a heavy beard, who brought myrrh, as if for our Lord's burial. Yet the soul's adoration on the part of any poor disciple in this day, is worth more than all the gifts of the magi. When we reflect upon this strange story of myrrh and frankincense and gold from the Orient, we cannot but follow in imagination those men endowed with heavenly wisdom,— fire-worshipers, pagans as we should say, seeing the Invisible God through the fire,— who journeyed far to greet the infant King of the Jews. And we can never forget the sweet story of the ancient church which declares that Christ's doubting disciple found the magi in the distant east a few years after Christ's resurrection, and there told

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was born, as to the month or the year: that he conquered the world is known. Upon the whole the Christian world is right in singing:—

"Chime, ye bells of Christmas tide,
Let the joyful chorus peal:
Gates of heav'n are open wide;
Low before our Lord we kneel."

them the full story of Jesus, and baptized them; and that they went forth into more distant countries preaching Christ and him crucified; and that like so many of those early Christians they died as martyrs, — receiving thus heavenly crowns from the Babe of Bethlehem in return for their early gifts, and their life of faith.

So early did the Gentiles begin to gather at the feet of Jesus, — the Oriental magi, the Syrophœnician, and the Greeks; all in token of days to come. And the wise men of the Gentiles have come in all ages bearing gifts to the Holy Child.*

THE magi inquired of the rabbis in Jerusalem, where Christ should be born. "And," says Jeremy Taylor, "they told them right; but the wise men went to Christ and found him, and the doctors sat still and went not." And later on these same blind and perverse doctors, who were bound to reject Jesus anyway, said, "We know this man whence he is; but when the Messiah cometh, no man knoweth whence he is."

As a child, Jesus was rejected of men. Strange was the contrast between the conduct of humble shepherd, devout philosopher, holy man and maid in the temple, and that of

* "We all know," says GEIKIE, "how lowly a reverence is paid to him in passage after passage by Shakespeare, the greatest intellect known in its wide, many-sided splendor. Men like Galileo, Kepler, Bacon, Newton, Milton, set the name of Jesus Christ above every other. Spinoza calls Christ the symbol of divine wisdom; Kant and Jacobi hold him up as a symbol of ideal perfection; and Schelling and Hegel, as that of the union of the divine and human."

bloody Herod. But he who had already slain his own brother and his own wife and three of his own sons, and he who ordered a massacre of the heads of many distinguished families for the day of his funeral so as to cause general mourning, found peculiar joy in causing lamentation among the mothers who dwelt near Bethlehem. And although the slaughter of the innocents could not have comprised a very great number in the region of so small a village, yet the mandate was one which would not scruple at mere numbers whether a score or a thousand, if anything were to be gained by multiplying victims.

These holy children, the first of that great multitude who have been slain in the name of Jesus, have been pictured by Hunt, in cherub forms, hovering over the pathway of the Holy Family in their flight to Egypt. This "Triumph of the Innocents," is a poem as well as a painting,—and a prophecy, too, dear to motherhood so oft stricken by the hand of violence.

WHILE men thought the Wonderful Infant slain, the Lord was hiding himself in the ancient home of Israel in the valley of the Nile. And it were nothing very strange if there were some truth in old story, that the flight was so sudden, the family suffered from poverty in a foreign country;* that he who afterwards had not where to lay his head, now wore fine flax gathered by his mother seeking

* On the other hand, Dr. T. De Witt Talmage suggests that the gold given by the wise men was of timely service in this journey.

charity from door to door. Neither were it strange, if Mary had some forebodings of a life of persecution and sorrow for her son, whose painful wanderings began so early. The visiting angel did not reveal to the mother that her son was to be "The Man of Sorrows"; but, torn from her home by persecution for his sake, she might now have begun to suspect it. I can hardly wonder, therefore, that the men of early times, who reflected on these hours in Egypt, should have represented the mother of Jesus with mind prepared for every grief, and becoming acquainted with the future life of her son, baptism and temptation, scourging and cross,—through the prophetic inspiration of a poor woman of Egypt, who treated the holy family with great courtesy, and who begged as an alms the gift of true repentance and eternal life.

That such a scene should come down to us in the paintings of the early Church is only an indication of the popular belief that the peculiar glory of Christ, manifested in the strange portents of his birth, was made known in the land of his exile.

Setting aside old traditions, we know that Joseph did wisely in seeking his acquaintances, and perhaps his kindred, in Egypt; there being, it is said, about a million of his countrymen settled there at the time.

Yet a voice was heard from heaven: "Out of Egypt have I called my son." And Jesus henceforth abode in Nazareth.

CHAPTER TWO.

The Home at Nazareth.

I HAVE often wished that I could picture to myself the early home of Jesus, and see what the wondering eyes of this boy saw when they first opened to notice the surroundings of his village and the wider scenery of his native country. The Mosaic law speaks of the desolation into which the Holy Land would fall if the Jews were unfaithful to their religious privileges; and there is represented "a stranger from a far country going to see the plagues of the land, and the sicknesses which the Lord hath laid upon it." Yet, even in its decay, travelers from all lands find that in Palestine which makes it the joy of their lives to visit it.

The physical characteristics of the ancient home of God's people are such that it has been sometimes called a "Museum Land," in which may be found choice specimens of almost every kind of scenery in the world. Within limits no larger than one of the smaller states of New England or a single county of one of our western or southern states, we find a hundred and fifty miles of wild seacoast; and mountains rising eight or ten thousand feet

above the sea ; and the swift Jordan makes its bed in the bottom of a ravine some three thousand feet deep,—in the first part of its course running through lakes among the hills which are marvels of beauty, and losing itself at last in the salt sea. The climate is as varied as the face of the country ; both unmelting snows and tropical heat in the land of promise. And there was in former ages a great variety in the products of the soil.

Palestine is like a platform, or stage, standing apart, for the display of the dramatic life of the Saviour of men. It is like an upland islet, or rather peninsula pushing down from the north, between the Mediterranean on the west, the Jordan ravine and seas of sand on the east, and the southern desert toward Egypt. West of the Jordan the northern portion of this platform is but twenty miles wide, and only twice that on the south opposite the Dead Sea ; and it is in length less than sevenscore miles from Dan to Beersheba. A long plain extends along the coast, narrow at the north, and widening toward the south. It was once wooded in part, and a part was cultivated. All Palestine is a table-land, from fifteen to eighteen hundred feet above the sea, cut here and there by east and west water courses. Jerusalem and Olivet, Hebron and Bethel, Ebal and Gerizim, are from eight to twelve hundred feet higher than the general face of the country. This hilly Palestinian platform is nowhere level, in any considerable area, except in the red plain of volcanic soil called Esdraelon, of some twelve by fifteen miles, near Nazareth.

THE upland basin of Nazareth is twelve hundred feet above the sea. It is surrounded by fifteen gently rounded hills, from four to six hundred feet high. The valley between them may be described as star-shaped, about a mile across, with five fingers thrust between eminences on every side. The walls of these hills make an amphitheater, folding like rose leaves, and they shut out the winter winds from the sunny nook which offers garden sites to the Nazarenes. The brown bottom lands are very rich; and we see flocks of goats or sheep nibbling in the green hollows, or we see fields of barley or wheat,— and there are oranges, pomegranates, fig trees, and mulberries, and so many olives that the rabbis say, "the Galileans wade in oil." The pear or apple orchards are sometimes inclosed by hedges of prickly pear; and there are stone walls like those in New England. Among brilliant flowers, we recognize the lily, the tulip, the anemone, the poppies, and the wild geraniums. The skirts of the hills are covered with gardens,— citrons, cabbages and carrots, lettuce, mustard and peas, growing everywhere; and the heights are clad with vineyards. Among the birds with which Jesus must have been familiar in his boyhood, we note the linnet, the goldfinch, the yellow hammer, the thrush, the lark, the house martin, the wren, the blackbird, and the robin.

The narrow streets of Nazareth run along in irregular terraces upon the southern slope of one of the highest of the hills; perhaps two hundred feet from the bottom, and four hundred from the top. There is no distant view on

account of the surrounding hills ; but one sees the fertile valley and the green slopes, with here and there sharp ledges breaking roughly out of the mountain sides, like that from which the Nazarenes once tried to cast down Jesus to kill him. The bald limestone ledges, from which the soil has been washed, are snow-white ; and the dwelling houses look like cubical blocks of yellowish limestone, low and flat-roofed, dazzling in the sun, with walls occasionally relieved by a climbing vine. There are no windows,— light comes in through the door ; and there is need to light a candle, if a piece of silver is lost in a corner. A rich man's house, however, has an inner court and more freedom for light.

Down upon the hillside below the city a bubbling spring bursts forth from a fissure in the limestone. The water is as sweet to-day as when Mary, the mother of Jesus, went there. It runs so copiously as to make a brooklet — once, if not to-day, running wild — racing along among the reeds and tall grasses, the willows and the alders, to water the vale below. It is the home of the hyacinth, the yellow water-lily, the sweet marjoram, the mint, and thyme ; just as they appeared to the Babe of Bethlehem, when carried in the arms of his mother along the singing, sparkling waters eighteen hundred years ago.

THE GLORY OF MOTHERHOOD.

"As upon the stainless skies
Peaceful hangs the new-born sun ;
So upon thy bosom lies,
Mother pure, thy Holy One.

Ah, how lovely that repose,
Mother with the Infant fair,—
Twined, as with the tender rose,
Violet and lily are."

—Latin hymn of the 15th century.

It was in the family of his mother that Jesus learned the life of love, and very largely his human wisdom. Mary was peculiarly fitted to aid his early life, and to prepare him for his future work: "Mary, the meekest and lowliest of maidens,—it is her sweetness, her grace, her modesty, which is the fitting ornament in her peerless work."*

"It was long," says an English preacher,† "long before she revealed to anyone the message of the angel. Her silence is, next to that of Christ, the most remarkable thing in this history. She was a woman of quiet thought, of solitary prayer, of tacit power. It is impossible to get rid of the belief that this had its natural influence on the development of the human nature of Christ. We see at least that in the highest and noblest way our Saviour's life embodies this strength of waiting, this silence of growth, this love of lonely meditation."

The highest degree of mental force is exhibited by Mary's hymn of thanksgiving. And it seems likely that she bore a part in Bible making, by relating the details of Jesus' birth, as they are recorded in the Gospel of Luke.

It has been also urged by one of our most suggestive writers‡ that Mary showed herself a woman of remarkably

* Canon H. P. Liddon. † Stopford A. Brooke, D.D.
‡ Horace Bushnell, D.D.

well balanced character, from her ability to commend herself to Joseph under circumstances peculiarly trying; her calmness and composure of spirit under the strange ordeal confirming in his mind the dream he had of her integrity.

Then, too, that the mother should keep all the wise sayings of her son in her breast, was a mark of rare wisdom. She was quiet, and praised God silently, instead of gadding among the neighbors boasting of her strangely precocious child. "Had Christ's mother," says Bushnell, "been a forward and loud woman, advertising always her miraculous child, reporting his strangely phenomenal acts, repeating his speeches and telling what great expectations she had of him, it really seems that she might have quite spoiled his Messiahship. At any rate he must have undertaken his ministry at an immense and almost fatal disadvantage."

Mary's expectancy as to the character of Jesus must, however, have led her to tell him, as child or youth, the story of the angelic annunciation, and of the kings out of the Orient; which could but have excited inquiry in the mind of Jesus, and prompted his search for the meaning of that law which he was to fulfill.

That Christ appreciated the character of her who bore him, we have every reason to believe; and the even balance of his character leads us to look in on Mary's home in the early manhood of Jesus, as a place of peculiar comfort to the mother in the companionship of her beloved and loving son. And in the miracle at Cana no reprimand is

implied in the Greek words used, though our translation seems a little harsh to our occidental ears.*

It is, however, clear enough that Christ understood his kingdom to be founded on no peculiar honors to Mary. Everywhere the idea of obedience to God was set forth as the first thing, and the highest honor possible to anyone was to be found only in that. When, therefore, a woman, after the oriental manner of speaking, uttered a blessing upon his mother, Jesus said, "Yea, rather, blessed are they that hear the word of God and keep it." And directly after, his mother was said to be standing on the borders of the crowd, which had packed itself into the court where he was, and Christ said to those about him, "Who is my mother?" "Who are my brethren?" And after a pause, when he had looked round about on all those who were near him, drawing the eyes of all to himself, then he stretched forth his hand toward his disciples, and said, with eyes full of love, and lips of gentle accent, "Behold my mother, and my brethren: They are these which hear the word of God and do it. For whosoever shall do the will of God my Father which is in heaven, the same is my brother, and my sister, and mother." So far only as Mary was a holy woman, was she nearly related to her own son.

Doubtless in those days when the zeal for his Father's house consumed him, Mary herself joined in with the rest of her family in fearing that Jesus was beside himself.

* This episode indicates that the hour had come, in which Jesus was to act, not merely as the son of Mary, but as the Messiah.

That was what they said,— that he was out of balance. They could not appreciate the greatness of his mission, nor the means he thought necessary for carrying it out. And her heart sank and almost broke, when he, whom she knew to be the most prudent and thoughtful of men, went clashing against the religious authorities of his people,— against scribe and Sadducee, Pharisee and priest, the high priest of God, and all revered rabbis of the holy people; and entered into that path which led to a slave's death on the cross.

When the loving son, in dying, gave the care of his mother as a legacy to John, the beloved disciple in taking her to his own home did not glorify her and worship her. Christ, not Mary, is the prominent figure in the Gospel.*

In the days following the resurrection and ascension of Jesus, we find the mother of the Lord among the disciples, of like faith with them, and with them counted as being next of kin to the glorified Redeemer.†

> "Say of me as the angel said, 'Thou art
> The blessedest of women.'— Blessedest,—
> Not holiest, not noblest; no high name,—
> Whose height, misplaced, may pierce me like a shame
> When I sit meek in heaven."
>
> —Mrs. Browning.

* John, with whom the mother of Jesus lived, and who survived her, said nothing of her death or life; and no New Testament writer outside of the Evangelists ever spoke of her.

† Acts 1 : 14. The last time Mary is spoken of in the Bible, was when she attended a prayer meeting.

Yet, having said so much, the fact remains that the mother of Jesus has in the world's love so warm a place, that universal manhood is loyal

THE HOME AT NAZARETH.

IS it not hard for us with our knowledge of our Redeemer's later life and his death and his glory, to think of Jesus as a child at home in the house of Mary and Joseph? How strange the scenes, if, with all our present ideas of Jesus and his disciples, we could have looked about in the time of his childhood; — to see that rough and ready young fisherman Peter, swearing up and down the shores of the lake, or drawing stout nets full of fish from its waters; or to see the lad Saul in Tarsus learning the tentmaker's trade in view of the snowy Taurus, and afterwards studying as a young man in Jerusalem; or to see the child John the beloved, or that John who lived as a hermit in the deserts meditating on God's promises to give Messiah to Israel; or if we could have seen the Messiah himself, a boy in house and carpenter's shop at Nazareth,— as the early painters depict him when a little child, amused at handling shavings in the shop of Joseph. Brothers were there, first to play, then to toil in the shop.

Gibbon, the historian, relates that in the reign of Domitian, A. D. 81–96, two grandsons of Jude, the brother of

to her, and womanhood has for her inestimable reverence. She came once, as a stranger, says the legend, to a German village, and lived among the people as if she had long been one of their neighbors; her guise being adapted to every age and class. To the aged women her kindly features looked old; and to the maidens she was a light hearted girl; the young matrons believed that she was a happy mother; but when a child clung to her clothing and looked up into her eyes of infinite affection, the little one discerned what no one else knew, that she was Mary the mother of Jesus: age after age the world will be always a little child, and the world's heart will love her.

Christ, were then living on a farm of twenty-four acres near Cocaba, and that their hands were hard with toil. They were brought before the Roman authorities and accused of being descendants of the ancient kings of Israel. And they confessed that they were the sons of David, and relatives of Jesus; but they declared that the Messiah's kingdom was spiritual: and it seems not unlikely that they thought the Messiah had come. This incident makes it the more real to us that our Saviour had boy playmates whom he called brothers, Jude for one. And his later life of unspeakable dignity had its beginning in a life among the lowly. He who was to found a new household of faith was first obedient to the laws of domestic life.

And he, in whom all the families of the earth were to be blessed, learned as the oldest child to prove a blessing to younger children in the house of Mary; and upon the death of Joseph to assume the burden of maintaining the household by his handicraft.

That "there was in him all that was most manly, and all that was most womanly, the strength and wisdom and authority of manhood, with the tact and delicacy and intuitive discernment of womanhood," * was due, doubtless, in part to the human hand of a revered mother, as well as to the divine-human instinct of his own unique character. And it is the glory of humanity that Jesus came as the Divine Incarnation, born of a woman, born under the law.

*Henry M. Goodwin, D.D.

CHAPTER THREE.

The Boyhood of Jesus.

IF the medley of squalid homes for the poor, that constitutes the most notable feature of the Galilean villages of to-day, does not picture to us the Nazareth which Jesus saw, yet he must have found there the chattering, jangling vegetable dealers and merchantmen or workmen at their trades, all in the roadway opposite their open shops or stalls, and the obtuse donkeys and patient camels, the chickens and the children,— the streets full of motley crowds,— just as to-day.

The population was then four or five times as large as now; Doctor Selah Merrill, our foremost authority, estimating it from fifteen to twenty thousand. It was indeed a small city rather than a large village. Three commercial or military roads brought strangers through the town, or at the foot of the hill; or they passed not far behind the town. The caravans of Midian, or from Damascus, or Egypt, and the great religious pilgrimages, and the Roman legions, and the retinues of foreign princes, were moving hither and thither within sight of the Saviour in his boyhood.

In going up to Jerusalem at twelve years old, there was

first a sharp ascent over a stony path, then a descent of a thousand feet through narrow passes to the plain of Esdraelon. All the way southward, past green Tabor and the lesser Hermon, clambering along the white limestone hills, or passing between cactus hedges that guarded patches of arable ground, pausing under a palm tree or sycamore, or gathering daisies or dandelions, amid the sage, mignonette, or thistles and brambles, up journeyed the lad with his questions for the rabbis at Jerusalem. Bright eyed children, with the joy of the hills in their faces, went with him, and with him they sang the pilgrim songs.

It was the first journey he had made, when old enough to take notice. He saw the city of the Great King, and the pilgrims; the Greeks too, and the Romans, the wild men of the desert, and travelers from the East and from the Nile. And here he heard discussions upon the national theology. He had already thought of those questions which the rabbis debated, and he was drawn at once to the aged men as they sat asking and answering questions; acutely listening and aptly asking, but not yet himself teaching with authority above that of the scribes. In childlike simplicity he presented to the most learned men of his nation those problems he had been weighing in his obscure home among the hills. He who was so sharp in questioning and answering with the doctors in later life had no small skill at it now. If childhood is always asking questions, the inquiries of Jesus were not unlikely followed up with method and purpose, like the simple and effective questioning of Socrates.

These dry doctors, however, mindful of their own fame, forgot the Wonderful Child, when this religious prodigy was again concealed under the brow of the high hill at Nazareth.*

IT was said by Irenæus that Jesus sanctified childhood by passing through it; and by Bonaventura that we are to become little with the "Little One," that we may increase in stature with him. It is strange indeed that the God-man increased in wisdom, that there was a time when he

* "Wist ye not that I must be in my Father's house?" Jesus wondered that Joseph and Mary did not seek for him first of all in the temple. Did they not already know his passion for learning of spiritual things, and his interest in the ritual of worship? That Joseph and Mary should have rested in comparative ease during a day's journey, before they sought for him, shows that they were in the habit of trusting the lad out of sight. He had shown proof that he could care for himself. It shows also that Jesus was companionable at that age, and found often with other children. He knew the childhood plays in the market towns.

Dr. Tristram suggests that Joseph thought that Jesus had gone with the women and children, who usually traveled an hour or two in advance; and that Mary supposed him to be with the men of the company, coming an hour or two later.

At twelve, Jesus had become a "Son of the Law"; and at the synagogue phylactaries had been put upon him as a mature person. It was at this period that the journey to Jerusalem was made, wherein he gathered food for long meditation in first meeting the sages of his people. And though he was probably not yet fully conscious just who he himself was, his relation to his heavenly Father seemed henceforth the nearer and dearer. It is Luke alone who relates this story of the child in the temple, and he alone who emphasizes the fact that he was "subject to his parents."

NOTA BENE.—*The visit of Jesus as a lad at the temple is the topic of a valuable* ARTICLE *by* BISHOP HENDRIX *in* CHAPTER 1, *of* BOOK xi.

was less wise than afterwards, that his wisdom developed as he grew in stature; and that he increased in favor with God, that the divine manifestation — the out-gleaming of the Light of the World in these boyhood days — was less at first than afterwards. The nature of Christ was developed in a manner not unlike that which characterizes humanity.* It seems likely that the Divine Personality, the Indwelling Godhead, was manifested in him, in a manner analogous to the action of the Holy Spirit upon human nature now, and that the human powers of Jesus responded perfectly to the Divine; it being, in effect, much as if the Holy Spirit without measure were acting upon human powers, and the human were in perfect accord with the divine monitions.

The perfection of his human nature is illustrated by his coming a little at a time, into a knowledge which he did not have before. Amid common grieving and rejoicing, sleeping and waking, he advanced from wisdom to wisdom, and from grace to grace. His advance, however, was not from folly, not from wrong ideas, not from gracelessness.

His mental development was powerfully aided by the right determination of his character: his spiritual life favored his perception of the truth; and his apprehension of what was true, was so related to the executive part of

* "He had only the same means as the rest of us, of becoming conscious of his relationship to God. For if this were not so he is no example to us, he was not tempted like as we are." — THOMAS HUGHES.

his nature, that he willed to act according to the truth he saw. So he came into possession of wisdom, if not of book or rabbinical learning. He tested the doctors when he was twelve years old, and concluded not to add to the elementary instruction of the synagogue, any longer term of sitting at the feet of the scribes and Pharisees.*

IT is clear enough, however, that he learned from Moses, if not from those who sat in Moses' seat. The law was taught to Jewish children so early that they began to repeat it, at five years old. The poorest of the people had portions of Holy Writ. Jesus must have seen all the rolls of the Law and the Prophets in the synagogue, or in the houses of the wealthy, when he was a child. The Son of David must have studied well the ancestral Psalter. The sacred songs of his people, the old proverbs, and the Hebrew history were conned by him who spake as never man spake. The warmth and illustrative power of the inspired preachers of old, the seers and prophets of the earlier dispensation, were caught by him. As a youth he came into sympathy with the stalwart saints who had made venerable his native country,— the heroes and patriarchs, poets and kings.

* Jerusalem was the city of fashion, of wealth, of luxury, of culture. The relatively illiterate people of the towns were held in contempt. The Hebrew pronunciation of the Galileans subjected them to ridicule. "Perish the sanctuary," cried the educational zealots, "but let the children go to school;" "the breath of the children who attend school is the strongest safeguard of society."

It was written of the law,—"thou shalt meditate therein day and night." In these days of his youth and early manhood, Jesus reflected upon the principles underlying the sacred text. He knew that anger was murder (Matt. v: 21, 22); that sin consisted in a wicked look (Matt. v: 27-29); that the spirit of the third commandment comprehended more than its letter (Matt. v: 33-37); and he threw light upon what the Sabbath was for, by citing the usage of David (Mark xi: 15-19). He liberalized the national mind as to retaliation, and the forgiveness of injuries (Matt. v: 38, 39, Matt. v: 43-45); he so sharply discerned the meaning of Moses, that he could set the Pharisees to rights as to divorce (Matt. xix: 3-9); he could silence the Sadducees by ancient texts (Matt. xxii: 23-33); and by ancient texts win the approval of the national conscience in twice cleansing the temple (Mark xi: 15-19, John ii: 16). To the rabbi Nicodemus (John iii: 10), he explained the meaning of Ezek. xxxvi: 26, 27, and Jer. xxxi: 33. It was his life mission to expound the spirituality of the law, which the scribes and Pharisees had missed (Matt. v: 17-20, Rom. x: 4), and to fulfill it: and to become the Lawgiver of new ages.

These points indicate plainly that from a child he knew the Holy Scriptures.

WE know, too, that the Holy Child had an exquisite sense of color, as he considered the lily in royal array; or with unfeigned humility he considered the worm, which symbolized the poverty of spirit of him who was the reproach of

men and the despised of the people. The white and moss rock-roses, and the pink phlox, so abundant near Nazareth, often greeted him in his walks along the lonely glens or upon the hilltops. The wildest panorama in all Palestine, unsurpassed even by Mount Tabor, is seen from the top of the eminence upon whose slope the city is built. Snow-crowned Hermon is a score of miles distant upon the north ; and the dome of Tabor, with its sturdy oaks, is upon the southeast ; in the south and southwest, is the plain of Esdraelon ; in the west is the long ridge of Carmel,— and, twenty miles away, the blue sea ; and in the foreground are the rough backs and precipitous ledges of the hills which surround the vale of Nazareth, and five hundred feet below is the city itself. Clambering the rough hillsides or walking here and there amid growths so familiar, the sage, the nettles, the horehound, appeared the Holy Child in his boyhood, as he studied with the psalmists and prophets of his people the out-of-door revelation.

NOR can we rid ourselves of the notion that amid walnuts and maples, the tamarisk, the acacia, the ash, the juniper and pine, the Son of Mary must often have thought of his higher kinship and his Father's house. The sumac, the ivy, and the hawthorn must have seen him, when, for the hour, he forgot the Nazarenes, and would fain repose upon the bosom of Jehovah.

He was no Pharisee to pray upon the street corners, but in the morning, rising up a great while before day, or upon the approach of evening, when the holy mountains were

casting lengthening shadows across the vales or table-lands, and the shepherd boys were bringing in their flocks, and the vineyards and fields were sending home their laborers, then Jesus went forth into some solitary place to commune with Him who seeth in secret. He who loved Olivet began by loving the hill behind Nazareth. The gloom and the glory of the nights of Palestine were well known to him; whether the black tempest was seen rising from the Mediterranean, or the constellations were clear.

The low mountains upon an inland sea were less damp at night than the elevations of our Atlantic seaboard, and warmer than the dry hills of our high altitudes, so that the conditions were favorable for entering into the closet of the night when the door of the day was shut. And in the silent and solitary watch, the light of heaven shone upon him who in the days of his flesh offered up prayers and supplications, with strong crying and tears.

He who thought it needful to abide forty days in the desert at the beginning of his public ministry, early abode certain days and nights removed from society and the home circle. Nor was this strange, when we consider that he had already made such an amazing remove from heights above, coming to this lonely and savage outpost of creation, where the most loving friend could scarce remind him of the society of heaven. When Jesus came at last to be conscious who he was, was there no homesick feeling ever rising in the heart of the God-man, as he wandered about by night on the Nazarene hills often gazing heavenward?

The habit of spiritual communion was well fixed, long

before he prayed in the holy hour of baptism, and long before the fashion of his countenance was altered as he prayed in the hour of transfiguration, and long before he stood at the silent tomb of a friend, testifying, "I know that that Thou hearest me always." It was in early life that his perfect moral nature so coincided with the Divine Mind, that he knew the perfect use of prayer,— dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty.

SOME morning, when returning to his lowly home, there must have dawned upon him that idea which is expressed in Rev. xxii : 16, that he himself was the bright, the Morning Star. Dawn it did, upon some happy morning, the thought that he himself, at the carpenter's bench, was the Messiah,— the theme of hope and prophecy for four thousand years. It was the study of the Messianic texts, together with meditation and prayer, that led him to this conclusion. And his mind was mainly led to it, by the unfolding of his Divine Nature, as he increased in wisdom and stature and waxed strong in spirit; this Divine Life acting upon his personality in a manner analogous to the manner in which the Holy Spirit acts upon the human soul, or as the Holy Spirit would act upon a character already morally perfect. The grace of God was upon him, and in him dwelt all the fullness of the Godhead bodily ; and he was calm and content, as if he had no great work to do.

BOOK TWO.

Our Brother in Toil.

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A Master at the Work-Bench

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His Work Without Flaw.

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Mystery of the Wilderness.

CHAPTER ONE.

A Master at the Work-Bench.

WHETHER the Messianic idea dawned upon the Saviour of men early or late, there appeared no smack of boyish self-conceit, nor lack of youthful modesty, nor impropriety of manly action, nor lack of such dignity as might befit the extraordinary claims he was about to make for himself.

It is much, in view of the problems of the present century, to know that the singular balance and proportion of character attained by Jesus Christ,—which call upon all unbelief to "come and see" whether any good thing can come out of Nazareth,— was wrought out, in its rudiments, in the life of a common laborer.

If he watched the coming of the crocus and the mallows, if he observed the water-cress, and the shaking reeds of the brook; if he wandered among the gardens,—the gourds and the pumpkins of Palestine ; if he noted the almond tree and the lime, the date palm and pistachio ;—yet was this man no dreamer, no aimless wanderer in the night watches, and no

predestined rhetorician to paint the aspects of nature. He handled rather the level, the plummet, the square.

Allowing for the moment the claims he made for himself, and that the ages have made for him, it would have been extraordinary if he — in whom all prophecy was fulfilled and to whom was applicable every name of the Holy One of God which was revealed in Old Testament song or story — had appeared in any other guise than that of a day-laborer. Had he contravened the average lot of the race, he would have been no Son of Man. Jesus would have been but an alien if in the commonwealth of Israel he had failed to learn a trade: manual work being so honored among God's ancient people, that every rabbi could earn his living by labor; and it was a Jewish proverb that "he trains his son to be a thief" who teaches him no regular trade. "The tradesman at his work," said the Talmud, "need not rise before the greatest doctor;" and "the most ordinary laborer, who is of the seed of Abraham, is the peer of kings." And it was told in old tradition that when David thought himself perfect, Nathan reminded him that he had no handicraft: the king therefore learned to handle the tools of an armorer.

Jesus, as the Son of David, disciplined his eye, and skilled his fingers in handicraft; glorifying the work-bench, and hallowing the implements of toil. He, in his highest nature, did this, to identify himself with the race he sought to benefit, much as the Russian Czar served his people best by plying the tools of a ship-carpenter. It is notable that the painters in recent years have been attracted by this

artisan story, finding Jesus in sympathy with the toilers of to-day. Through him the dignity of labor is seen, in its true relation to the grandeur of human life and destiny.

The oriental carpenter, in the time of Jesus, was sometimes a wagon smith, or he made plows and yokes. Shelves, cupboards, chests, or wooden ware for the householder, and carved work came from the carpenter's shop. Sometimes, too, he wrought in metals. The old paintings depict Jesus as a child playing with shavings in the shop; and Jesus and Joseph are sometimes seen on the ancient canvas building boats, or making fences. *

From his after skill in dovetailing argument and illustration with subtle doctors or the carping multitude, he must have early gained rare skill in joining things together in workmanlike shape; and his sharpness in dealing with lawyer, and scribe, and Pharisee, betokened early aptitude in handling edge-tools. Plato, who would exclude bad workmen from an ideal republic, lest they exert an evil influence upon youth, would have spoken of Jesus as exerting a salutary influence, like a breeze bringing health. †

With hard hands, toughened by toil, Jesus was ready to take his turn upon the Sabbath day in handling the roll of

* The stone mason did most of the house building in Nazareth. The carpenter shop in the time of our Lord was of arched stone, or it was a cave cut out of the limestone hillside. The mechanics were usually seated at their work,— there being no work-bench in the modern sense.

† It is impossible to think of him as doing his work so ill that it needed to be done over again; or of being a mechanic unmanly in his private and social habits.

the law in the synagogue, and as ready to expound Moses and the prophets as to vie with the artisans of his age, who decorated the house of God with vines of gold, or added luxuriant features to the splendor of oriental architecture.

No trait of Jesus' character was more marked than the prudence begotten by his sober and well balanced life as a craftsman. He was one apt to count the cost before building. It is likely that his competency and faithfulness were in such demand that he earned good wages, and provided for his own house, and laid up money against the time when he should lead a life of wayfaring. *

If, indeed, the question is raised what Jesus was doing in thirty years before his public ministry began, it is to be answered, that he was manufacturing a character to take out into the world with him; he built up that which was nobler than all the famous buildings of Athens, he made Nazareth more memorable than Rome.

PATIENCE was a strong element of his character. The hand which plied the tools might have been laid on the eyes of the blind. His voice, expended in kindly speech to his mother, might have been calling the dead to life, or silencing the winds upon the mountains. And only five miles from Nazareth was Nain, where many widows buried their sons, and were inconsolable. Jesus learned first of all the lesson of patient waiting,—abiding his time.

* This is implied in the story, as to the first part of it. The record in Luke viii: 1–3 refers to the second preaching tour.

He who was conscious of the highest kind of power, was content for the time with his trade; and this while he had a nature so enthusiastic that when he had once entered upon his great work he was said to be "beside himself." His ability to curb his mighty forces during all these early years has led one to say that "Christ's greatest miracles were wrought within himself."* That calmness which characterized him afterwards was learned in the carpenter shop, where he gained the invaluable discipline of doing a regular day's work—year in and year out; and he was patient in toil, which one would think might have easily seemed irksome. Did the Son of Man, coming to the earth, need to make fences and plows for years?

He who was designing to make himself the central figure of the world, drawing the love and service and worship of all men, and giving laws to all, was self-possessed, and content with the simplicity of his life. He who was to be so energetic in public life was not apathetic but calm, with a certain orderliness of living: "There are twelve hours in the day;" "My time is not yet come." This deliberation, this determination not to be hurried, is characteristic; and it is closely connected with the grand schooling of the work-bench, and persistent attention to the duty of the hour, and present faithfulness.

Another characteristic of Jesus was his *Humility.* He who made himself of no reputation — by renouncing for the hour his heavenly reputation — was unmindful of the petty

*Henry Ward Beecher.

triumphs of the ambitious youth of a Galilean village ; and he was content with such inconveniences as pertained to his earthly condition. This was not bred of any craven spirit ; but was due to his perception of the true proportion of life in its relation to things unseen and time unending, which gave him a certain regal bearing and courage to contrast with his lowliness.

He who said that men must become as little children in order to enter the kingdom of God, kept within himself a little child's heart, docile, simple, straightforward, artless. When he was laying the deep foundations of the kingdom of love, "he came," says Dean Farrar, "to teach, that continual excitement, prominent action, distinguished services, brilliant success, are no essential elements of true and noble life ; and that myriads of the beloved of God are to be found among the insignificant and the obscure." This is a lesson worth making fences for,—dignifying the common employments of men.

Another characteristic of our Lord was his *Sympathy with the Poor.* He who was to learn what hunger is, and who was to be without a place to lay his head, needed to exercise no condescension in visiting the poor.* He held

*He who promised to his disciples heavenly mansions, now moved about among hovels unclean as well as uncomfortable. Where there was no limestone, the house-walls were of mud, with a roof of poles and a thatching of reeds and layers of earth. There was only one room. At their meals the poorer people sat on the floor, the ground bare and hard ; having to eat, a thin sheet of barley bread baked in a neighborhood oven, figs, olives, and dates, and perhaps fish cooked in oil. There were no windows, unless two or three little openings, seven inches by nine ; and

no earthly rank, and there were none to be classed below him in condition. He was surrounded by men of simple life, with few wants, and much leisure for rude speech and the invention of uncouth interpretations of Scripture. The Son of Man came to be known as the friend of the poor, when as a class they were friendless.

Another element in the character of Jesus was that *Sociability* which must have been manifested in early life,— making him a good neighbor in Nazareth. A certain delicacy, refinement, gentleness, and geniality made him a welcome guest, even in a house where the master was out of sympathy with the spirit of Jesus. Yet there was no levity in his vivacity. Capable of forming intimate friendships, he could be both social and solitary; leaning hard upon human helpers, and much alone with God. In an age of religious ascetics, he never disdained the solaces of mortality; and when banqueting with the opulent he had no scruples in diet. He did not teach abstinence, but virtue; he did not reprove enjoyment, but vice. He practiced self-denial, yet never tortured his body by needless austerity.

Then, too, a certain *Serenity* of spirit, tranquillity amid the rage of his enemies, was well settled as a characteristic in those years when his life was like sunshine in the house of Mary. His seriousness never degenerated into melancholy. He was sorrowful yet always rejoicing. The man

the door was four feet high. There was sometimes a seat extending round the interior, which was used for the bed,— each sleeper with a rug.

who perhaps hardly ever smiled, declared a joyous, gleeful child to be the image of the kingdom of heaven. The sad man died bequeathing joy to his disciples,—"that they might have my joy fulfilled in themselves."

Nor can one even glance at the Gospel story, without discerning in Jesus qualities that make for *Leadership*. His calmness as well consisted with thunder peal and lightning stroke, as the blue of heaven with cloud and tempest. He who was as sensitive as a woman was as bold, aggressive, and fearless, as a warrior. His sobriety was balanced by enthusiasm. Dignified, sincere, benignant, just, righteous, and true, he pursued life's pathway in one unalterable course,—breaking men off from antique notions, and organizing the world anew. With caution and firmness, and with faith in God, he bearded the ecclesiastics who misrepresented the religion of his people.*

His executive qualities were aided by his *Knowledge of Men*, first acquired at Nazareth. The townsmen had little idea of what eyes were peering out upon them from that carpenter's shop. His acquaintance with human nature astonished his disciples. "He knew all men, and needed not that any should testify of men; for he knew what was in man." Year by year he attended the feasts at Jerusalem, undazed by the pretensions of the reputed sages of his peo-

*"Jesus Christ was, in some respects, the most bold, energetic, and courageous man that ever lived; but in others he was the most flexible, submissive, and yielding:" the one course pertaining to his Father's business, the other to his own personal welfare.

—JACOB ABBOTT.

ple. He was a discerner of motives, the intents of the heart. With penetrating insight, he could read the hearts of covetous or vacillating inquirers, of impulsive disciples, of wondering crowds ; nor was he angered at men's misapprehension of his own life and work,— unless at such moments as called for righteous indignation against crafty and hypocritical foes, who were destroying Israel.

As a *Patriot* he mourned over the doom of Jerusalem, as if the predestined fall of a sparrow, noted by infinite love. He was a pattern of civil obedience, and veneration for authority ; being mindful of the claims of Cæsar — sharply separating between State and Church — and partaking of no political fears under the eagles of Rome. His life he devoted to the lost sheep of the house of Israel.

To be *Spiritually Helpful* to others was the passion of his life ; his friendly and affectionate instruction by day being supplemented by solemn hours of prayer in the night.

THE elements which go to make up the full *Proportion of our Saviour's Character* cannot be referred to without detailing his whole life ; it would be needful to go over the story step by step, to observe him as a child at home, as a youth, as a laboring man, when met by temptation, when healing the multitude, in his career of self-sacrifice, in his qualities as a teacher, preacher, pastor, in his sufferings and death,— at every turn, whenever, wherever we see him, we discern qualities that lead us to speak of him as perfect in the symmetry and equipoise of his charac-

ter. And this character, in its majestic and matchless fullness, was formed when Jesus was working as a common carpenter,— his three years' ministry being but the development of powers already existent and ready for service.

How new it all was to the world, appears in the remark of an eminent art critic, that ancient art knew no lines of suffering or of pity aside from the face of Jesus.* In him we find both resolution and resignation. He was courageous, and he had fortitude to bear. There was in him no distortion. We often say of one that he was a legalist,— not so Jesus ; or a recluse,— not so the Nazarene Carpenter. He was not an extremist : neither an abnormal pietist, nor an austere man. "We cannot," says Philip Schaff, "properly attribute to him any one temperament : he was neither sanguine like Peter, nor choleric like Paul, nor melancholy like John, nor phlegmatic as James is sometimes represented."

"The symmetry, grace, and ease" of the character of Jesus, says Conder, in his *Basis of Faith*,† "conceal from us its colossal proportions. Saints, heroes, sages, the lights of human history, occupy their separate departments of greatness. None of them is great all round. We are not surprised to find the loftiest wisdom unsympathetic, and impatient of conceited ignorance ; the most spotless purity, cold and ascetic ; the most ardent love, partial and jeal-

* The Rev. F. H. Allen.

† Page 367 ; compare p. 359. London, 1877.

ous; the most tender-hearted benevolence deficient in righteous indignation, the purest zeal in tolerance, the deepest humility in nobleness. But in Jesus we can find no exaggeration, no deficiency."

So perfect was the combined strength and purity and moral beauty of the life of Jesus, that we are wont to believe him to have had every attribute we would desire to see in a friend. This is based on the Scripture representations concerning him. His life was steadfast as the sun, and as well proportioned; a round orb, shining with even strength. The more we know of him, the more we behold the perfection of his character. And like the sun, his perfection is manifested to all beholders. "He is transcendently beautiful and glorious to the rudest aspirant after goodness, and no less so to a Fenelon, a Martyn, an Oberlin, a Judson; the ignorant woman who can hardly spell out his story in her Bible can imagine no other being so lovely, so adorable,— and he seems no less the highest type of humanity to Milton, Newton, Locke, Bunsen, Faraday." *

In seeking phrases to depict the lights and shades of spiritual beauty in the character of the Son of Man, I cite two sentences: —

* Prof. A. P. Peabody, of Harvard College.

The testimony of President Mark Hopkins is so phrased as to bring to us again the image of the sun: "Take away, if you will, the vital element of the air, disrobe the sun of its beams, but remove not from me this life of my life; leave to me the full-orbed and unshorn brightness of the character of Christ, the Sun of Righteousness."

"Once in human history, we meet a being who never did an injury, and never resented one done to him, never uttered an untruth, never practiced a deception, and never lost an opportunity of doing good; generous in the midst of the selfish, upright in the midst of the dishonest, pure in the midst of the sensual, and wise far above the wisest of earth's sages and prophets; loving and gentle, yet immovably resolute, and whose illimitable meekness and patience never once forsook him in a vexatious, ungrateful, and cruel world."* "We behold him in every conceivable variety of position, mingling with all sorts of persons, and with all kinds of events; we follow the steps of his public life, and we watch his most unsuspecting and retired moments; we see him in the midst of thousands, or with his disciples, or with a single individual; we see him in the capital of his country, or in one of its remote villages, in the temple and the synagogue, or in the desert or in the streets; we see him with the rich and with the poor, the prosperous and the afflicted, the good and the bad, with his private friends, and with his enemies and murderers; and we behold him at last in circumstances the most overwhelming which it is possible to conceive, deserted, betrayed, falsely accused, unrighteously condemned, nailed to a cross: but wherever he is and however placed, in the ordinary circumstances of his daily life, or at the last supper, or in Gethsemane, or in the judgment hall, or on

* JOHN YOUNG, LL.D.

Calvary, he is the same meek, pure, wise, Godlike Being." *

So perfect was the equilibrium of his powers, that he was a model in conduct: "A model," says Dr. Albert Barnes, "for kings and princes; sages and philosophers, the humble, the unlearned, the lowly, the down-trodden: in prosperity and in adversity, in joy and in sorrow; in benevolence, in purity, in gentleness, in the love of truth, in the love of justice; in childhood, in youth, and in middle age; under obloquy and reproach; in dealing with crafty and unprincipled men; in abandonment and persecution; in the severest form of death, and under all that could shake the firmness of virtue:—where has there been such a character, except in the person of Jesus Christ?"

It is this absence of anything like one-sidedness in the character of Jesus, that has led James Martineau to say: "To have neither restlessness nor apathy,—but to pass freely between energy and repose, at the call to act or the need to suffer; to bind wounds, without indulgence to the sins of men; to have no tears, but those of pity; to utter no reproach, but as the true interpreter of conscience; to send forth no cry, that does not soften into prayer; to mingle with the beauty of the world, yet find it but the symbol of a more transcendent glory;—only brings us somewhat nearer to that marvelous life, in which the contradictions of thought and the conflicts of feeling formed the very harmony of a nature lifted into perfect peace."

* Compare Young's *Christ of History*, p. 227.

So far as may be observed in his recorded action, Jesus was without imperfection in the attributes of his character. So nearly does he represent an ideal character, that Mr. J. Stuart Mill has made the approval of Jesus the rule of virtue, even for unbelievers.*

"Jesus is the ideal of virtue," said Coquerel; "so perfect that all the efforts of the most delicate conscience, the most fertile imagination, the most expansive charity, cannot add to it the least trait."

* "Nor, even now, would it be easy for an unbeliever to find a better translation of the rule of virtue, from the abstract unto the concrete, than the endeavor so to live that Christ would approve his life."

CHAPTER TWO.

His Work Without Flaw.

THE well-rounded orb of the character of Jesus was surrounded by the halo of a *Sinless Life.* So perfect was his life, that, amid a world full of evil men, Jesus was like a lily in purity. Amid the perverse children of a crooked generation, he had none of the faults common to childhood. And as a man, he never confessed guilt or made a profession of repentance. Contrast his course in this respect, with all the saints in the Old Testament and the New. "I have need to be baptized of thee," said John by the river side, when he saw the Lamb of God, without blemish and without spot. This was said concerning the former character of Jesus as a holy man, already known to John, and before the Holy Dove descended to mark the Messiah. Belonging, as Jesus did, to a race perpetually repenting and making new resolutions, he boldly challenged the world, "Which of you convinceth me of sin?" Jesus claimed that he always did those things which are pleasing to the Father.

Did sin never break in, to make these pretensions absurd? Did he never sin in some small degree, violating

the holy law in one point, so being guilty of all? What man of our race has been known to sin in so slight a measure that none have discovered it?* Had Jesus been guilty of sin, been a sinner by habit or been once betrayed into it, would not the enemies of Christ, searching through all these centuries, have been able to find it out? And yet to-day no voice is raised save against such faults as his cursing a barren fig tree, or denouncing hypocrites, or cleansing the den of thieves that defiled the temple of God. But had he never taught his disciples the sin of profession without possession by cursing that pretentious fig tree, the enemies of Christ would be now saying that his teachings lacked emphasis, and that he gave no stern rebuke to hypocrites. And if he had never denounced the Pharisees, it would have been said that his character was imperfect, in that he had no holy wrath against such sins as theirs. If he could have lived by the side of such people, and never denounced them, he would have been imperfect. Ye that love the Lord, hate evil.† And if he had failed to scourge the unclean beasts from the courts of God's house, and to drive out the money changers by his severe look of author-

* "While Moses, the meekest man, sinned in anger; and Abraham, the father of the faithful, in unfaithfulness; and Peter, the fearless, in cowardice; and John, the apostle of love, in vindictiveness,—Jesus alone never sinned."—Bishop Perowne, D.D.

† It is not recorded that Jesus was angry when the Nazarene mob sought to kill him, or the Jews to stone him, or when he was falsely accused at his trial; his righteous indignation was justly aroused by hypocritical ecclesiastics, who were morally unclean.

ity, it would be said that he had no courage and no leadership such as would have been becoming in the Messiah.

His enemies when he was alive had every chance to know him; but both Pilate and Judas declared him innocent,* and they who stood taunting at the cross could only say: "He trusted in God;" "He saved others."† Said the Messiah,—They hated me without a cause. No malignity could find stains of sin upon him. And those who best knew him, who leaned upon his bosom or learned the full story of his life from his intimates, declared that in him was no sin, that he was holy, harmless, undefiled, separate from sinners, who as our high priest needed not to offer up sacrifice for his own sins.‡

Yet this sinless being, of infinite purity, expressed deep sympathy for those overborne by storms of passion; indignant at wrong, he was patient with the wrongdoers; in-

* How gladly would Judas have comforted himself in his anguish, if he had betrayed guilty blood.

† "For three long years, the Pharisees were watching their victim,—mingling in every crowd, hiding behind every tree; they examined his disciples, cross-questioned all around him; they looked into his ministerial life, his domestic privacy, his hours of retirement: and they finally came forward with the sole accusation, that he had shown disrespect to the Roman governor; and the Roman judge pronounced this accusation void."—F. W. Robertson, Sermons, compare p. 685. New York, 1870.

‡ The followers of Jesus believed him so supernaturally pure and holy, that they were ready to allow the claim he made for divine honors. He was to them the Just One, the Righteous, the Holy One; neither was any guile found in his mouth. "He who sees him," says Oosterzee, "has seen the Father, since no troubled sea can thus clearly reflect the image of the sun of the firmament."

tensely abhorring iniquity, he was moved by a profound pity for those trained to sin from early childhood; nor was his sanctity ever divorced from practical benevolence, outpouring a divine affection for the offspring of human wretchedness.

It is this personal love, bestowed alike upon the good and the victims of evil, that has evoked the strongest kind of testimony to the sinlessness of Jesus,— as if he were the moral ideal of the race. Modern unbelief has sharply distinguished between Christ and Christianity. The objections are never against him; his character is always commended. It is those who have imperfectly followed the Saviour, who have been attacked by unbelief. Even when their opposition has grown out of a practical dislike to the moral ideal set forth in Christ's life, the consciences of men have commended his life; commended that which their evil passions have kept them from following.* So severely did Jesus spiritualize the moral law, and so rigidly did he set forth a life of self-sacrifice for others as the ideal, and so thoroughly did he enforce these teachings by his example, that the world stands condemned by his life.

No prophet has seen in vision so holy a character as that of Jesus of Nazareth; nor has any sage conceived of it. The great heathen philosophers declared that no one could lead a perfect life. And eighteen hundred years have not

* As it is said that Herod feared John, knowing that he was a just man and holy; so the worst men have always had a sense of moral separation between themselves and Jesus.

furnished a disciple so holy as the Master ; whose life was pure as a sunbeam, though it shone in foul places. The appearance of this Sinless One upon the earth, makes that whole period in which he lived luminous with hope for man, in spite of the sinfulness that slew him.

WITHOUT raising now the inquiry whether the Deity was manifested as an incarnation in Jesus of Nazareth, it is to be stated as one of the points of perfection, that there was *nothing derogatory to the divine nature* in the records of his life : this illustrates the proportion of his character.

The consistency of his life, more perfect and beautiful even than his words, suggests nothing hypocritical or pretentious. There was indeed a magnanimity of spirit, and an indifference to neglect and to despite against his person, a meekness and majesty of bearing, and a looking forward into future ages, that comport well with the highest claims he put forth as to his real relation to the human race ; his even balance of character sustaining in every way what he said in regard to his own mission. He maintained with perfect consistency the character of a personage as perfect as the Heavenly Father.

Therefore it is, that he draws all men unto him. There is a natural gravitation of souls, says Archbishop Trench,* which attracts them to mighty personalities,— an instinct in man which tells him that he is never so great as when

* Compare p. 155, *Christ the Desire of all Nations.* Philadelphia, 1854.

looking up to one greater than himself; that he is made for this looking upward,— to find a nobler than himself, and to rejoice and be ennobled in it: it is the natural basis on which the devotion of mankind to Christ is built by the Spirit.

THE Jewish Messiah, however, was no Jew; "he has no race mark."* He did not, in his character, set forth the typical attributes of any one nationality, although the artists of all ages have betrayed their own limitations by painting him as Jew, Greek, or barbarian. The galleries are full of Italian, German, Dutch, or French Christs. But Jesus was the Son of Man, standing for the race.†

This fact shows, at the least, that his character was no myth made up by several Jews, each taking a turn at it, and writing independently. "The invention of it," said Rousseau, "would be more astonishing than the hero."

* Hugh Miller Thompson.

† "The Christian type of character, if it was constructed by human intellect, was constructed at the confluence of three races, the Jewish, the Greek, and the Roman, each of which had strong national peculiarities of its own. A single touch, a single taint of any one of those peculiarities, and the character would have been national, not universal; transient, not eternal: it might have been the highest character in history, but it would have been disqualified for being ideal. Supposing it to have been human, whether it were the effort of a real man to attain moral excellence, or a moral imagination of the writers of the Gospels, the chances, surely, were infinite against its escaping any tincture of the fanaticism, formalism, and exclusiveness of the Jew, of the political pride of the Roman, of the intellectual pride of the Greek. Yet it has entirely escaped them all."

— Goldwin Smith, D.C.L.

The creation outright of such a character, as a literary feat, would have made the fishermen of Gennesaret the intellectual leaders of the world. None but a Jesus, said Theodore Parker, could fabricate a Jesus.*

A character so unique as that of Jesus cannot be accounted for upon the same grounds as those upon which we account for the upspringing of the world's great men: Jesus Christ is of another order, there is only one Christ.†

Looking at the Gospel story merely as literature, it is to be accounted for. The most rational theory, in accounting for it, is that it is true: the ideas underlying the character of Jesus had at that time no existence outside of himself.

"If any man can believe," says Jenyn, "that, at a time when the literature of Greece and Rome, then in their

* "It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. . . . Who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers. About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of men of sublime genius of whom our species can boast."—JOHN STUART MILL.

† Compare PRINCIPAL C. A. ROW'S *Bampton Lectures*, p. 97. London, 1877.

"The character of Jesus," says DR. CHANNING, "is wholly inexplicable on human principles."

"The person of Christ is the miracle of history."—PHILIP SCHAFF, LL.D.

meridian luster, were insufficient for the task, the son of a carpenter, with twelve of the humblest and most illiterate men, his associates, unassisted by any supernatural power, should be able to discover or invent a system of theology the most sublime, and of ethics the most perfect, which had escaped the penetration and learning of Plato, Aristotle, and Cicero; and that from this system, by their own sagacity, they had excluded every false virtue, though universally admired, and admitted every true virtue, though despised and ridiculed by all the rest of the world; — if any one can believe that these men could become imposters, for no other purpose than the propagation of truth, villains for no end but to teach honesty, and martyrs, without the least prospect of honor or advantage; or that if all this should have been possible, these few inconsiderable persons should have been able, in the course of a few years, to have spread this their religion over most parts of the then known world, in opposition to the interests, pleasures, ambition, prejudices, and even reason of mankind; to have triumphed over the power of princes, the intrigues of states, the force of custom, the blindness of zeal, the influence of priests, the arguments of orators, and the philosophy of the world, without any supernatural assistance; — if any one can believe all these miraculous events, contradictory to the experience of the powers and dispositions of human nature, he must be possessed of much more faith than is necessary to make him a Christian, and remain an unbeliever from mere credulity."

NO moral theory or precept is so eloquent as this life, presenting as it does an ideal of character imitable in its human perfections, and inspiring a moral ambition to become complete in Christ Jesus.

Bishop Colenso, in his *Natal Sermons*, makes the point, that since there are many relations in life which Jesus never sustained, and many circumstances in which he never was placed, the Imitation of Christ cannot be to copy his acts, but to imitate the spirit of the Master :—

"We appeal to Christ's example as the perfect model, because we appeal to the spirit of his life ; to the principle which ruled it, to that conformity to the perfect will of God, the desire to please his Heavenly Father, the surrender of his own will to God's will, which he manifested on all occasions. It is to the spirit of his life that we must appeal if we would 'put on Christ.' In the life of Christ, the leading idea is of one who lived wholly for others, to comfort and to heal ; to bring home to God the lost sheep, to awaken penitence in the sinner, and to assure the penitent of pardon and peace. And if the history in the Gospels is but a sketch, it is in a measure filled up by the lives of the members of the body of Christ in every age." *

If we may not take the square and the level and the plummet, and imitate the Divine attributes of our Lord, we

* Compare Vol. I., p. 317, Vol. II., p. 325. London, 1886. For these citations and many others, I am indebted to the references found in WHITMORE'S *Testimonies of Nineteen Centuries to Jesus of Nazareth*, Norwich, 1888.

may at least hew to the line of the mind that was in Christ, so far as relates to his human characteristics,— and it would be heaven upon earth if all the sons of men would imitate the human attributes of our Lord.

He who will make a good copy of a painting must keep his eye on the subject, else he will daub or make bad lines, and have to make the attempt over and over again. If the eyes do not turn away from Christ, but if we are always looking unto Jesus, we shall have the more success in becoming like him,— and we shall be satisfied when we awake in his likeness.*

* N. B.—This whole topic of the Imitation of Christ is discussed at some length, in the SPECIAL ARTICLES presented in Book XI., Chapters 2, 3, 4; the different phases of the subject being presented by BISHOP VINCENT, PRESIDENT CAPEN, and DR. HORR.

CHAPTER THREE.

His Nazarene Neighbors.

WHAT else was to be noted in Nazareth? The light of God shone upon those hills; but the darkness comprehended it not. The sage old men gathered in the synagogue upon the Sabbath day and read the Messianic prophecies, and asked: Where is the promise of His coming? When will He appear? They never dreamed that a lad in their own congregation was to be the Saviour of the world. And the young men of the village were so uncouth and wicked, that it passed into a proverb,—Can any good thing come out of Nazareth? And it never occurred to them that the pious youth whom they jeered at as a juvenile saint, was He who should rule the world some day, and at last call all men before His Judgment seat.

When the multitudes went thronging into the valley of the Jordan to be baptized of John, some of these wise old men, and young scapegraces, and that rough, hard-featured class which made up the middle life of Nazareth, went

down into the wilderness to see. Had Elijah returned? Had Messiah come?*

The valley of the Jordan is a strangely twisted gorge from two to three thousand feet deep, ploughed like a ditch into the face of the country, its flat bottom being from six to twelve miles wide, almost desert and barren, save where the line of green thickets extending far up and down the valley marks the ordinary channel of the foaming waters. Wild beasts make their dens in these leafy coverts close by the stream; and the voice of the lion is lifted up when he is roused from his lair by the Jordan in high flood. Wild men make this valley their home; the tent of the Bedouin causing fear, as if he were fierce and untamable as the beasts of prey.

Into this valley came crowding to John's Baptism all they of Jerusalem, and all the land of Judea, and all the region round about Jordan, proud Pharisee and unbelieving, mocking Sadducee, scribe and rabbi, bloody soldier, and hard dealing publican,—a generation of vipers fleeing

* The preaching of John stands like a preface to the Gospels, and we hastily pass over it to read the story beyond. He was but a voice: "Behold the Lamb of God." Had he stood by himself, as an Old Testament prophet, he would have been one of the greatest of them all; but appearing as the morning star — burning and shining light — of the new dispensation, his light was quenched in the sunrise. Yet neither the flaming Isaiah, nor Ezekiel with his mystery, nor Jeremiah with his tears, nor Elijah always standing before Jehovah, made so straight for the sinner's conscience as he whose words rang out through the whole country, emptying every house by his call.

It was, says EDERSHEIM, a Sabbatic year, A. U. C. 779, when the people were at leisure.

from wrath to come; and among the vipers came the old neighbors of Jesus, turbulent Nazarenes who had made their town infamous in all the nation. And they saw with their own eyes the Dove of God descending and resting on the Carpenter's Son, or they heard the strange story from those who saw it. But they could not believe eyes or ears. Yet somehow there floated back to the village on the hillside rumors that Jesus the son of Joseph had been proclaimed by John to be the Lamb of God,—whatever that might mean. And then they heard that their Carpenter was fashioning eyes and limbs for blind and halt down by the sea; but they doubted him.

When his journeyings (fifteen months after his baptism) took him again to Nazareth, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read; and they gave him the book of the prophet Isaiah; and he opened the book and found the Messianic prophecy, and read,—read with some strange emphasis, as if what he was reading was true:—

"The Spirit of the Lord is upon me,
Because he hath anointed me to preach the gospel to the poor;
He hath sent me to heal the broken hearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To preach the acceptable year of the Lord."

And then he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. There was something in his voice and manner which led them to look

at him with earnest expectation. When all were gazing and eager to catch his words, he began to say unto them: "This day is this Scripture fulfilled in your ears." And all bore witness to the truth of what he said, and wondered at the gracious words which proceeded out of his mouth. His sermon was fitting to the text,— good news for the poor, heavenly healing for those whose hearts were breaking, liberty to bruised captives, light for those in darkness; a new era of mercy from the Lord, who was now fulfilling the cherished hopes of God's people during all the centuries since Adam and Abraham.

But they could hear no more; they could not get rid of the memory of that work-bench where he once stood. They asked one another,—"Is not this Joseph's son?" And he turned on them suddenly, suggesting what was in their thoughts,— unbelief down at the bottom, and curiosity to know whether he would not perform in their sight such miracles as he was said to have wrought in Capernaum. And he announced to them that the Lord showed mercy to whom he would, and strongly implied that it was not the divine purpose that he should perform miracles among that people, who had already seen the most wonderful miracle of all, his sinless life, and heeded it not. And here they were — interrupting his gracious words, by asking about his father and family. It was what they had always said.

And all they — in that packed and ill-ventilated synagogue,— when they heard him talk of God's acting according to his own secret purpose of mercy toward Naaman and

the widow at Sarepta, were filled with wrath; and rose up, and with all the fury of an oriental mob thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

When he made his next visit to the place where he was brought up, their unbelief had so far given way that when they heard him in the synagogue on the Sabbath, they admitted that he had performed miraculous deeds, and that he had a spirit far above the common. Hearing him they were astonished, saying, "From whence hath this man these mighty works, and this wisdom? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" But that carpenter's shop then broke in on their vision. And they asked the old question by which they had always excused themselves from receiving his example or advice, "Is not this the carpenter, the carpenter's son, the son of Mary, the brother of James, and Joses, and of Jude, and Simon? And are not his sisters all here with us? Whence then hath this man all these things?"

They began then to doubt whether he had all these things. They believed him when they heard what he was doing on the seashore, but now that he was with them again, and they could look at him and get a sight at the very hands which once plied the hammer and nail and saw, they could not believe any longer. There must be some mistake about all this,—they said. And he could there do

no mighty work, because of their unbelief; save that he laid his hands upon a few sick folk, and healed them. And even Jesus, knowing the Nazarenes as well as he did, marveled because of their unbelief. They were harder than he had thought. With all his knowledge, he learned as a new lesson the truthfulness of the proverb he had already repeated to them more than once, that a prophet is not without honor,—but in his own country, and among his own kin, and in his own house.

If he had come from some far country they might have received him. Says an English preacher: "They might have worshiped the 'great unknown'; they might have received a prophet with whose antecedents they were unacquainted; but to suppose that the representative of the Highest should be a Nazarene, that the special messenger of God should belong to a family of neighbors, that the revealer of the kingdom of heaven, the bringer in of the great jubilee, should have been their playmate; this violated their fleshly reason, and they were offended in him." *

Jesus had worked as a plain man at the carpenter's bench so many common sort of years — eighteen of them — that the high hopes which his own kinsfolk early cherished had perhaps died out of them; and it was only of late that Mary and his brethren saw life and vigor immortal and infinite indicating what manner of man he was. How then could these neighbors yet receive the idea

* The Rev. A. J. Morris.

which so slowly dawned on even his chosen followers, that he was indeed the Messiah? These young men were not yet prepared to believe that they had been day by day walking with the Infinite Son of God. But the lowly carpenter's Son rose, crying, "I am the bread of life; he that cometh to me shall never hunger." And the Nazarene mechanic is the central figure of the world's history.*

**In the foregoing chapter, upon page 126, the allusion to John's Ministry is illustrated by* BISHOP HUNTINGTON'S ARTICLE, *page 519.*

CHAPTER FOUR.

Mystery of the Wilderness.

THIS story — the drama of the desert — came into the Gospel record, either through its relation by Jesus, or as a vision from the Holy Spirit to the writers. That Jesus related it is most likely. He was not, however, given to telling stories about himself for the mere amusement of his auditors. He told it briefly, pointedly, like a parable, to instruct his disciples in regard to his mission.

When they had not been long with him, on some day when it was apparent to them that Jesus was journeying without seasonable food, he may have discerned their thoughts or heard hints that he should make bread from the stones; and he would by the story of the temptation teach them the true use of miracles.

And in their ignorance of the real design of Jesus in performing wonderful works, they may have expected deeds perhaps athletic, that would literally astonish the nation, and demonstrate at once his supernatural gifts. If they did not hint so much, if even they thought so, he knew it; and would intimate that it was a suggestion of the adversary.

And in respect to the third temptation, it is well known

that the disciples expected their Messiah to set up a visible kingdom ; and Jesus would rebuke the thought.

IT is plain that our Saviour's relation of the brief story of the temptation would tend to correct the ideas of the disciples upon the points alluded to. He may not have told it so formally to the whole company of disciples, as to lead the evangelists to rehearse it as a parable. If he told it, perhaps more than once, or perhaps part at one time and part at another, to this disciple or that, as need might require, it is easy to see how the story would appear in the Gospels without being designated as a parable. The disciples undoubtedly understood the story to be not parabolic, but historical ; standing for a fact in the life of Jesus.

So standing, it is a mystery. It is to be classed with the mystery of the two natures. We do not, and cannot, understand the mysterious union of the human and the divine in the person of our Lord ; nor can we understand how in any proper sense he could have been tempted of the devil.

We do best to take the story as we find it, and we are not to insist too much upon explaining it at all points. This accords with a rule in exposition which we apply to the parables of our Lord : they are designed to teach one principal lesson, and an interpretation is not to be demanded for every detail,—"a parable is not to be made to walk on all fours."

The main design of this story of the temptation of Jesus is to show, that he believed, as it appears also elsewhere, in a personal devil ; and that in his own life, after his baptism,

before the beginning of his public ministry, he had to decide once for all whether he would conduct his ministry in such a manner as to please the devil and the Jews ; and that in deciding upon the course to be pursued, he elected to follow the mind of God as expressed in the tenor of the Scripture. * He chose a course counter to the Jewish thought, and it ultimately led him to death by Jewish hands. In it all, however, he fulfilled the Scripture ; he ought, as he told the Emmaus disciples, to have suffered.

WHEN Jesus as a child inquired in the temple, he may have asked the learned doctors whether the Messiah would be a suffering Saviour. When therefore a divine voice, in the hour of baptism, put an end to all questioning as to his own Messiahship, "Thou art my beloved son, in whom I am well pleased," he had to make up his mind as to the course that he would pursue. For six winter weeks following, he roamed over wild hills and in desert places, prayerfully planning the details of his mission, so far forth as to fix once for all the principles upon which he should proceed ; deciding (among the limestone cliffs and caves of the wilderness † near Bethabara) just how to use and how not to use his miraculous powers, and deciding to contra-

* "Jesus saw the short, Satanic path to Messianic domain, but chose Gethsemane and Calvary."— ROSWELL D. HITCHCOCK, LL.D.

† According to STANLEY and EDERSHEIM.— It is a strip of country thirty-five miles by ten ; a region sorely shaken by earthquakes, and torn by winter torrents, an appalling desolation of deep rifts and rocky ridges,— sometimes a cut thirty feet wide and a thousand deep.

vene the Jewish devil that urged him to set up a visible kingdom. Thenceforth, with the baptism of suffering before him, he was straitened till it should be accomplished.

It is clear that the divine voice related to his Messianic work, and that the temptations related to it. The Messianic idea was developed a little at a time in the mind of Jesus, and now the hour had struck; and he must be alone with the Father and the angels, and must repel unscriptural suggestions that threatened his Messiahship. He who knew what was in man, had now arrived at so clear a conception of the wickedness of the world, that he could foresee at a glance what would come to him if he should continue to please God rather than those who misrepresented God in the Holy Land.* The breath of hate, the curses of wrong-doers, the shameless faces, the beginnings of woe, caused the Saviour to shudder, as he anticipated them in the wilderness. The fall of the Mosaic system was impending. He could see that it would bring him to the cross. †

We do not understand that Jesus saw Satan, when the devil desired to sift Peter as wheat. And whether sleeping or waking he may not have seen the grim adversary among the wild beasts of the desert. Bleak were the ledges where he felt the weight of demoniacal suggestions; and where

* Visiting Jerusalem thrice annually during eighteen years, he had come to well settled convictions concerning the unscriptural administration of Judaism by priests and rabbis.

† "Jesus took upon himself the sentence of death in the wilderness," says BUSHNELL, "and bowed himself in consecration upon it; coming out to live martyr-wise."

he decided that they were demoniacal and unscriptural views of Messianic work. And the drear scenery shone with new light, when he was visited by the angels of God.

It need not be thought that if Jesus was tempted in all points as we are, that the trial was in the desert. He was tempted in all points before and after; tempted "vehemently," tempted to say and do unwisely, impatiently. Here it was temptation relating to his Messianic work. When the Saviour afterwards spoke of the sufferings he was to endure, and Peter said, "That be far from thee," Jesus knew that this was the old Satanic suggestion to seek his kingdom in a way not laid down in the law and the prophets.

The unholy legions of the prince of the power of the air were alert when Jesus came, and it was a part of his humiliation that his divinity was so concealed that Satan might venture to question it. The head of the serpent that had trailed through Eden, was now crushed in the desert.

Conscious of a will of his own * Jesus sought not to do his own will, but to please God; and the brightness of his holiness was never tarnished.

"Thou hast girded me with strength unto the battle."

* "If from the constitution of his person it was impossible for Christ to sin, then his temptation was unreal and without effect, and he cannot sympathize with his people."—CHARLES HODGE, LL.D.

A quaint German writer says, that as the Lord went with the angels to behold the sin of Sodom with his own eyes, so the Lord came in the flesh to know by his own experience if the temptations of men were as difficult as David and the men of the Old Testament had often represented them in their prayers.

"The Lord God will help me; I shall not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." Had the demon assailed a rock in the desert, he could not have been more completely foiled.

So the lily asserted itself amid desolation, the desert bloomed as the rose, and the wilderness became a paradise.

The Devil's Bread.

JESUS had not tested his miraculous powers; he was tempted to test it privately for his own convenience. Since, however, he had taken upon himself our human nature, and the common lot of man, he decided not to forsake this line of life at the outset of his mission. Instead of getting his own living by miracle, he decided to endure hardship, leading the life of a wanderer, hungering often. It would have violated the very condition of the Incarnation, if he had not been subject to the state of ordinary humanity. Unless he was ready to enter on a life of privation he would never reach the cross. If he had begun his Messianic work by a miracle to allay his own hunger, he would have ended it by calling on the twelve legions of angels to destroy his enemies. And his disciples would have desired to establish no self-denying church; and they would have been tempted to sustain its ordinary wants by miracle, and to be very particular as to the quality of their bread.

Had the Christ set out not to deny himself, he would not have left the glory he had in worlds on high. Yet, having come, he suffered Satanic taunts upon hungering in his Father's house.

"He sitteth there in silence, worn and wasted
With famine, and uplifts his hollow eyes
To the unpitying skies."— LONGFELLOW.

"If thou be the Son of God, command that these stones be made bread," was the same kind of appeal that was made by the demons who crucified him: "If he be King of Israel, let him come down from the cross, and we will believe him."

Satan tempted Adam, and he did eat: not so Jesus. It was his meat to do his Father's will. He was himself that Bread which came down from heaven.

The lust of the flesh found no response in the Redeemer. His godlike powers were not set to getting for himself a good living. "Man shall not live by bread alone." The leeks, the onions, the flesh pots of Egypt, the quails, the manna, the loaves, the fishes,— these be thy gods, O Israel: this was a demoniacal suggestion.

An Acrobatic Leap.

UPON the face of the story the account in Luke is more climacteric than that in Matthew, at least from the modern point of view; the flight from the temple heights and the upbearing of angel arms being a more famous thing than sitting uneasily upon a throne. The authorities however have decided that Matthew has the right of it;* so that if the second temptation had succeeded we should have seen the strange spectacle of the Carpenter's Son executing somersaults, or leaping through the air, falling from dizzy

* TRENCH, FARRAR, *et al.*

heights as once Satan fell from heaven : * and if this proposal was rejected as unwise in the Messiah, then many capers that are cut by grotesque disciples in different ages are quite inexcusable and blameworthy. There was at least religious common sense in the decision of Jesus ; and the Founder of our faith gave no countenance to foolhardy exploits in the name of piety.

To jump at demoniacal suggestion, to seek personal display and the pride of life, to begin a Messiahship by captivating the crowd, to exercise a rash faith, to use divine powers for gaining the applause of men, to appear as an athlete in an age of gladiators and physical prowess,— accorded not with the dignity and method of the Lord of Nature, who began his earthly mission quietly, calling his disciples one or two at a time, and making himself little prominent : " consciously dissolving self in God's glory." †

In the first temptation, Satan had said, " Distrust Providence " : now he appeared with a Bible under his arm, saying, " Trust Providence ; and if you do, then leap — to the surprise of the Jews, — God will bear you out in it."

The ninety-first Psalm is justly esteemed one of the finest in the whole collection. The unknown author could, however, have had no thought when he penned these words that he would become so famous an author as to be read in hell ; yet the devil learned a part of it by heart, and used it

* The pinnacle was at the eastern end of the southern colonnade, four hundred and fifty feet above the Kedron valley.

† J. A. Picton's phrase.

to entrap the Saviour of men. He did not, however, quote the thirteenth verse, — the trampling upon the dragon.

It had been said in ancient prophecy that Messiah would come suddenly to his temple; and the Jews looked for his appearing in the open heavens, down-flying, and alighting among the worshipers of the temple. And this notion was presented as a possible way for opening the Saviour's mission. Its rejection involved the traversing of rabbinical interpretation, which appears to have been suggested by the arch-enemy.

A Temporal Kingdom.

REMEMBERING royal robes on high, and with no small experience in decking out the kings of this world, the prince of the power of the air laid claim to the ownership of our globe; displaying the most civilized part of it, as if upon a magic mountain. Fresh from the workshop at Nazareth, Jesus was now brought face to face with the pomp and glitter of Rome and the gorgeous East. Satan had bought many a man at less price.* It was a temptation to avoid self-sacrifice, and find some easy path to the throne of the world.† It was a temptation to favor the lust of the eyes,—

* "A matter of half-a-crown, or ten groats, a pair of shoes, or some such trifle."— Bishop Andrews.

"The temptation in the wilderness turned on the question what sort of a kingdom he should set up, and by what sort of agency; and he rejects every Satanic proposal to establish an outward kingdom by force, even by his own miraculous power."— Samuel Harris, LL.D.

† "The people from whom Jesus had sprung, had lost under the Roman yoke the remains of their ancient nationality; hatred of Rome was then at its height among them, and in the deserts and mountains of Judea

a temptation typified in the triumphal entry into Jerusalem.

Jesus, the descendant of ancient kings who had borne sway over many generations, he who spoke and acted as one having authority, had, however, a Kingdom appointed unto him, — a Kingdom in which no tears should flow, in which none should sit in darkness, in which all wrongs should cease, and in which the truth should go forth unbound. He would still his heart, and bide his time. And it has been proved that he was able enough to establish the Kingdom of God, without asking help of the devil. Instead of being drawn to the world, he drew the world to himself.

bands of liberators were daily formed under some patriot distinguished for his boldness or some other characteristic. These movements were seconded by celebrated prophecies, which had long announced a chief and Saviour to the Jewish people. The relation of these ideas and interests to the new kingdom, the coming of which Jesus Christ proclaimed, was evident. Nevertheless, so far from conniving at and employing them, he trampled them under feet."—THE REV. PÈRE LACORDAIRE.

BOOK THREE.

Our Divine Helper.

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New Life for the World.

CHAPTER ONE.

At Home by the Sea.

*IF we look in upon the home of Jesus by the sea of Galilee, we find that when he came and dwelt in Capernaum, he left behind him at Nazareth his carpenter tools, and appeared as a Divine Mechanic. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." These words contain an epitome of Christ's life: he went about doing good. "And great

* INTRODUCTORY NOTE.—That Jesus was the Master of laws supernatural is assumed in the Gospel story; nor is it more needful to question how, than to interrogate the Mystery of the Two Natures of our Lord, or the Philosophy of the Atonement. The Apostles assume an Atonement of some sort, properly so called, without philosophizing upon it; and the Incarnation, without attempting to explain it; and the miracle-working power of our Lord, without debating upon the harmony or clashing of natural and supernatural law.

It does not accord with purposes of this book (which is devotional rather than controversial or even expository), to do otherwise than follow the New Testament trend, in assuming that the miracles were performed in accordance with laws unknown to men, by a Divine Mechanism which the Nazarene Carpenter understood.

multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel."

The intensity of the excitement caused by these miracles is better understood by recalling the narrow limits within which they were wrought. Palestine, even including the region beyond Jordan, was not so large as the states of Massachusetts and Connecticut, being a trifle larger than Vermont; and the "sea" of Galilee or Tiberias was but a lake, Genesareth, eight or nine miles wide and eighteen long.

The lake lies low in a deep basin more than six hundred feet below the level of the Mediterranean. Rather tame looking limestone hills, with steep sides and round backs, rise to a height of from one to two thousand feet on every side. Approaching from the west we do not see the water till we are near by, and then we look down upon the bright blue waves about ten hundred feet below us. We now see that the hills do not anywhere advance into the water, and that there are no meadows near the shore and no trees to speak of. A few scattered palms rise not far from the brink; and almost the whole coast of the lake is lined by low shrubs of thorn. There is a little beach of dark-brown sand extending the entire circuit; and many bare isolated bowlders, some black, some light, are seen on the margin. We discover no sails upon the waters.

In one part of this sink among the hills there is a plain five miles wide and six or seven long. And descending to this level we find the sun pouring down upon us with great power, shut in as we are by the high rim of limestone ledges which rise on either side. The soil here is very fertile, and watered by four abundant springs, which pour their streams across the plain. And lifting our eyes we find ourselves, as if in a vast garden :—Oleanders, in clumps thirty feet in diameter and twenty feet high, are blooming on the shore of the lake ; and bright colored birds are flitting through the air, filling the sky with song,— and they fly over a lake that is shaped like a harp ; on every side we note the date palm, the sugar cane, the pomegranate, the indigo, the cotton plant, and the rice fields ; and we gaze in delight upon the green grass and the fields of wheat and barley, patches of citrons and choice melons ; and upon the lower steps of the hills we see olives and vineyards. Snow is scarcely ever known here, so that the valley has the advantages of a semi-tropical as well as a temperate zone.

This is the plain of Tiberias : and in former ages the shores were more densely clad with trees ; and by careful culture, grapes and figs if we are to believe the old historian were in fruit ten months of the year. And the same authority has delighted to dwell upon the peculiar charms of this home by the Galilean sea. " Its nature," he says, "is wonderful as well as its beauty; its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all sorts of trees there ; for the temper of the air is so well mixed, that it agrees very well with those

several sorts. Particularly walnuts, which require the coldest air, flourish there in vast plenty ; there are palm trees also, which grow best in hot air, fig trees also and olives grow near them, which yet require an air that is more temperate. One may call this place the ambition of nature, where it forces those plants that are naturally enemies to one another to agree together ; it is a happy contention of the seasons, as if every one of them laid claim to this country." *

This region was once volcanic, and to the northwest of the lake is found an ancient crater three or four hundred feet long and one hundred wide ; with steep sides of lava, forty feet deep. Seven earthquakes have shaken these hills, and rocked the waters of this sweet sea. Sixty years ago, a thousand people perished on this plain of Tiberias by the earthquake's shock. This therefore is a region where we may look to find hot springs. And it is believed that the springs of Tiberias would attract great attention in Europe ; while those of Gadara, just across the water, were ranked as second in the whole Roman empire. This valley was therefore a famous watering place in the olden time.

If now we could have entered the vale of Genesareth in the time when Jesus went to dwell there, we should have found the whole western and northwestern shores crowded with the life of six cities ; whose ruins still remain. Bedouin flocks and herds are feeding there to-day among the prostrate columns ; sculptured capitals are overgrown by thorn

* JOSEPHUS.

and brier. And, in the springtime, bright flowers are rising from the ground where these fair dwellings once stood.

Here stood Capernaum ; its present site hard to identify.* The streets were not more than six feet wide ; the windowless outside walls of the houses giving shade from the heat. The dwellings were of lava stone, each with one room, twenty feet square and six feet high. There were three or four thousand people here when Jesus was a citizen. The road from the sea to Damascus passed through this city ; and the caravans, that halted here, carried the words and deeds of Jesus to Syria, Arabia, Babylon, to Egypt, and to Greece and Rome.†

At the time these cities were standing, the lake must have been often white with the sail of fishermen ;‡ who drew out of the blue deep a wonderful store of food for the multitudes. And pleasure seekers, to gain relief from the heated shores, had their choice of riding on the cool waves, or of seeking the breezes which swept the hilltops. So Christ one day gathered the people upon the top of one of

* Dr. Selah Merrill and Dr. Geikie say at Khan Minyeh ; others, four miles away, at Tell Hum.

† The people of Tiberias comprised Persians, Arabs, Egyptians, Greeks, and Romans, as well as Jews ; a great multitude of Gentiles in Capernaum.

‡ Josephus gathered two hundred and thirty ships near Tiberias. Tarichea, on the south, was famous for shipbuilding. Farrar estimates some two hundred scores of boats and ships upon this inland sea, in the time of our Lord.

the peaks overlooking one part of the lake, and there pronounced the Beatitudes. Or he sat upon the waters of Genesareth in a floating pulpit : and as we walk the shores there to-day we find little inlets where streams come down from between the hills, good places for the fishermen's craft to ride near the shore, and we see, on each side the mouth of the creek, basaltic rocks which afford pleasant seats, where sometimes the people sat while Christ taught them from out the ship. And there are wild ravines and elevated table-lands favorable for days or nights of prayer, and great solitudes on the east of the lake.

"I have created seven seas, saith the Lord, but out of them all I have chosen none but the sea of Genesareth :" so said the rabbis. Yet if we walk those shores to-day, and dream of them as they were in their days of glory, we find ourselves forgetting the beauty of the foliage, the generous growths of the harvest, the pleasant homes of the thronging multitudes,—and we think only of Jesus who came from Nazareth to dwell there ; and if we can walk the paths he trod, and climb the hills where he overlooked this sea, and move over the waters which so often upbore him, we find more comfort than in all other history and all other beauty of this favored spot. Jesus left his inland home and came hither, and at once it was said that "the people which sat in darkness saw great light" ; he rose upon these homes by the sea like the dawning of the morning kindling in the east, glancing on the waves, and brightening their hillsides.

CHAPTER TWO.

Stilling the Angry Waves.

AS we lift up our eyes and see the mountain wall that surrounds us not far away on every side of the lake, one of the first things we notice is the break between the hills, through which the cool breezes sweep in upon the heated valley. The Syrian sun is singularly fierce in this enclosed area, and the low shores and the plain of Tiberias glow with furnace heat; but when the sun sinks in the west, the winds from the mountains begin to blow through the gorges as if they were tunnels or blow pipes,—sometimes in a short squall, or again they roar through the ravines all night. Occasionally by day we may look out upon the waters, when all is serene on the shore, and see sheets of foam,—a sudden tempest boiling in the midst of the sea, shaking the fishermen's boats and terrifying those who are tossed on the boisterous waves. This is caused by some heavy wind coming down from a high rift in the mountains, striking the surface of Genesareth, stirring up a fury, then glancing off, and striking the opposite hills high up, leaving either shore of the lake quiet.*

* If we go to Mount Desert, upon the coast of Maine, where mountains rise directly out of the briny waves to a height of from a thousand

The apostolic fishermen of the Galilean sea were therefore often in peril. And one night they received Jesus into their ship, "even as he was," weary with his labors; and he was at once lulled to sleep by the music of the waters rippling against the sides of their ship,— resting his head upon some rail or block for his pillow.* And there came down a storm of wind on the lake, "and the waves beat into the ship," so that it filled. "The ship was covered with the waves," and they roused the sleeper, saying, "Lord, save us: we perish." But as an ancient Roman general once rebuked his boatmen for being afraid to launch out upon a stormy flood when he was to go with them, so now Christ, the true Lord of the seas, said, "Why are ye fearful, O ye of little faith?" So says Bengel, "Jesus calmed first the minds of his disciples, then the sea." He arose and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm; and then in that strange calm, he again asked, "How is it that ye have no faith?"

Whether or not the remainder of the night was filled with songs we know not: but we can easily imagine the rough sailors singing, as they bailed out their boat, one of the old Hebrew hymns: "The Lord on high is mightier than the noise of many waters; yea, than the mighty waves

to eighteen hundred feet, we find similar phenomena; so that it is needful there to caution the unwary against the fierce arms of the wind, which may at almost any moment sweep out from a cleft in the hills, to overturn the barks of those who think to sail serenely along that savage shore.

*Or the steersman's leather cushion.— FARRAR.

of the sea." And perhaps there were angel bands hovering over them also singing, "The Lord sitteth upon the floods; yea, the Lord sitteth king forever."

Upon another night, when the purple sunset shadows were falling upon the lake, after a day of great toil, Jesus departed into a mountain to pray; yet his eye was often turned from out his wild closet to watch the billows which were breaking against his sinewy disciples, as they tugged heavily at their oars in rowing against a contrary wind almost all night. Black scuds were flying across the sky, half obscuring the light of the stars or the paschal moon; and Jesus, sheltered from the wind in some pocket of the crags on the mountain side, often looked out to see what headway was being made by that dark boat dimly seen, which bore his own loved ones. And at last he went down to the shore and stepped forth upon the uplifted waves, and walked as firmly over their rough backs as when he traversed ragged rocks of the hard hillside. With light and easy motion he trod the fickle sea; the wind tearing at his garments, and the waters rising and clapping their white hands about him, yet serenely adapting himself to the changing surface, like a bird in mystic motion upon the rising and falling waves.

It is no wonder that his disciples cried out for fear at the strange apparition, visible in a patch of silvery moonlight. As presumptuous Peter went forth to meet him, the noise of the wind in the rigging and the dash of the water caused his confidence to collapse; yet Jesus soon placed his feet upon the ship's planks,— bearing with him the drenched

Peter. And the wind suddenly ceased. We do not wonder that his disciples in their stress "were sore amazed in themselves beyond measure; and that they, that were in the ship, came and worshiped him who had spoken, "It is I, be not afraid." "Of a truth," they said, "thou art the Son of God." Then swiftly plowed their keel the waves, as if breathed upon by a gale from heaven, so that "immediately the ship was at the land whither they went."

CHAPTER THREE.

The Madman of the Tombs.

BUT more wild than the raging of fierce sea waves was the tempest which tore the souls of lunatics, who once dwelt in the tombs upon the hither shore of these waters of Galilee: nay, the madmen are dwelling there to-day.* A recent traveler descending one of the mountains east of the lake, tells us that, as he passed through a Moslem cemetery in the night, he found a naked maniac fighting with dogs for a bone; and the wild man seized his horse's bridle, and almost forced him off the brink of the cliff.

Could we have crossed the lake in the Saviour's time, going a few miles inland, we should have seen the city of Gadara hanging aloft upon a rough and high mountain ridge, with sides so abrupt and with top so sharp that it would seem, says the historian, the city must fall down by its own weight; the southern part of the mountain rising to great height like a citadel. It was compactly built, per-

*The modern region is so like the ancient that RENAN calls it "A fifth gospel; mutilated, but legible still."

haps half a mile east and west, and a fourth of a mile north and south. The city was in some sort unique. An amphitheater was cut out of the living rock. The main street was forty-five feet wide, lined each side with a row of Corinthian pillars; and it was paved with blocks of black basalt,— the pavement remaining to this day, and showing the marks of chariot wheels which rolled that way eighteen hundred years ago. In the sides of the limestone ridge on which the city stood, many of the ancient tombs remain, affording rooms perhaps twenty feet square, in which the modern Gadarenes have their homes. Similar tombs are found in many places away toward the lake side; and it was among these tombs that Christ found the madman,— after he had stilled the waves of the sea in the day of tempest. And it was from this city on a hill, whence the astonished people came to see the maniac and his Saviour.

The evangelists give a wild picture of the man. He had devils long time, and ware no clothes, neither abode in any house, but in the tombs. And no man could bind him, no, not with chains: because he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, crying, and cutting himself with stones. And he was exceeding fierce, so that no man might pass by that way. "In the paroxysms of his huge woe," adds the commentator, * "he tore apart the massive fetters as

* George Shepard, D.D.

though mere flaxen strings, and then ranged abroad in a horrid freedom, uttering shrieks and yells, that reverberated among the mountains and echoed over the sea, so that no one dared pass that way ; thus infuriate was he with the demons and the hell within, and bloody all over with the gashing stones."

Do you ask, What was a demoniac ? I answer in the words of an English preacher, * " A spiritual burglar broken into a man." And this man had a legion of demons raging within : " a legion," like a squadron of Roman soldiers in fierce battle array. But Jesus came near ; and as he had subdued the sea waves, so now he subdued the storm in the mind of the madman,—Peace, be still. And the man quieted himself, and sat at the feet of Jesus ; while the demons raced down the mountain side upon the legs of swine.†

The one out of whom the devils were departed, besought Christ that he might be with Him ; he felt safe only by the side of the Saviour. But Jesus taught him that the way to

* Rev. A. J. Morris.

† The Author, in the text, has followed the average commentator as to the Gadarenes. Farrar, however, locates Gadara some distance south of the lake, and thinks the miracle took place near Gergesa ; the Gersa, or Kerza of the modern Arab. This notion is favored by Thomson's *Land and Book*. If so, the Gadarenes, it is likely, had joined the multitude that thronged wherever Jesus appeared.

As to the swine, the Gergesenes preferred their swine to their Saviour ; as, at a later period, the rabble voted to rescue the robber Barabbas, instead of their Messiah.

A quaint commentator upon this miracle gravely tells us,— " It is self-evident that a herd of swine could not be confederate in any fraud."

be rid of evil spirits was to go to his friends proclaiming his new Master, telling how great things the Lord had done for him. And it would seem from the record that the Holy Spirit henceforth possessed him, and used him with great power.

Returning again to Capernaum, we find Jesus casting out a devil in church: for demons had dared to enter the synagogue. So the Lord of heaven, in wild waste places or in cities, in tombs or in meeting houses, rebuked the spiritual foes of man.

CHAPTER FOUR.

The Hungry Thousands Fed.

IF now we go forth again by the lake side, we shall find Jesus thronged by five thousand people hungering for the bread of life, and before they left him hungry for the bread which perisheth. And he spread a table there and fed them all. It was in a desert place to which he had gone to find rest; but the multitudes crowding on their way to the feast of the passover at Jerusalem were bent upon tasting first this Bread which had come down from heaven, and they restlessly sought till they found him. Mothers with their children and with their own aged parents, were made to sit as if around their own home table. High limestone cliffs rose not far off, but here the grass was green, and Jesus, who was thought by Mary after the resurrection to be the gardener, now arranged the people, according to Mark, in "garden plats." The artists of the world have greatly delighted in painting the appropriate scenery of this miracle, with its crowds of oriental people.

It was in the month Nisan, when the fields were aglow

with flowers; and the gay colors worn by this oriental crowd made a great impression upon Peter, when the red and the yellow and the blue were seated in little companies of fifties and hundreds. Perhaps, as one has suggested, they were arranged in two semi-circles: having, in the outer, thirty bands of one hundred; and, in the inner, forty bands of fifty; each company being placed upon three sides of a square, with the fourth side open — according to the eastern form of laying tables: thus the whole throng of five thousand could be easily waited upon without confusion.

So Christ was an organizer, a general, a natural ruler; and we behold him reigning in the desert over an orderly town suddenly rising out of the wilderness. We can hardly wonder that after they had tasted his heavenly bounty they wished to take Jesus by force and make him a king; which he thwarted by wandering off into the mountain solitudes alone.

The people had followed Christ, taking literally no thought as to what they should eat or what they should drink, and now all things were added unto them. Jesus had boundless resources, and they did not need to go away; they found all things in him, as if he were "the world's housekeeper."* "Give ye them to eat." "Open thy mouth wide and I will fill it," said he "who had the key of heaven's garner at his girdle."

Christ set herein an eminent example to feed the hungry

*Joseph Parker, D.D.

on something besides tracts and theology. Yet he gave them simple diet, bread and fish.* Doubtless the power which multiplied these could have fed them with more toothsome food than barley, which was distinctively the food of the poor; but he made no attempt to please their palates with pastry.

That the bread was good, not spoiled in the making, seems evident from the relish with which they took it. From what followed, we know that the people thought the feast good enough to come from a king. So Christ dignified the business of bread making: to do that work well is a true heavenly gift. But it is written that Jesus did not undertake it without first praying over it: so all the evangelists particularly notice. Prayers rising from the kitchen must be therefore acceptable to God. So good a woman as Mary Lyon said she always spoke to God about topics she should be ashamed to speak of to earthly friends. To pray over burnt biscuit and save one's temper is pleasing to God. Cooks as well as kings are heard in heaven.

Moreover the bread was increased in the distribution, and they had more left at the end of the feast than at the beginning. Yet he who made so much would not tolerate wasting: if he was bountiful, he was economical,— saving the fragments.

*John vi: 1-4. The fish were dried or pickled, to be eaten with bread. The Greek term indicates minute knowledge of the lore of Galilean fisher-folk; showing that the fourth Gospel was written by one knowing well Genesareth. *Vide* EDERSHEIM'S *Life of Christ*. Vol. I., p. 682.

CHAPTER FIVE.

The Divine Healer.

SO find we this poor Mechanic from Nazareth, the Carpenter's Son, making a great stir in the neighborhood of the shining Galilean sea; everywhere performing wonderful works, exciting the minds of people and drawing together immense multitudes to receive the blessing which by word and deed he bestowed on all freely as the sunshine or the dews of night. Crowds of men and women and children turned out of their homes with all their sick folk;* and they surged through the streets of Capernaum searching for Jesus, or they gathered, waiting at the gates of the city to see him coming home from nights of prayer or errands of mercy in the country round about. And strangers from afar left their common employments, and journeyed to this city by the sea; and the whole population was in movement to behold the Lamb of God to whom John pointed,— as, a few months before, they had all flocked

*ARCHBISHOP WHATELY said that Jesus only twice made bread, lest the supply of want multiply want; but often healed the sick, which would not increase the objects of charity.

to the banks of Jordan to receive baptism at the hands of the forerunner of Christ.*

There was something in the face, the eyes, the appearance, and words of Jesus, which led the needy to confide in him, and bear to him their diseased. Whether in the narrow streets, or without in desert places, they came to him from every quarter. St. Mark declares that at one time Jesus could no more enter his own city openly, on account of the numbers who thronged about him whenever he was seen. How often I dream about it, and wish I could have been there a little before sunset. In the cool of the day the Saviour came forth from retirement, and according to the saying of the prophet, "himself took our infirmities and bare our sicknesses." It is said that he laid his hands on the sick and healed them all. His heart was full of sympathy; and it is emphatically said again and again that he

* The swift succession of stirring events in the life of our Saviour appears in the chronological sequence of certain events connected with this story. It was upon the sixth day of the week that Jesus left Capernaum by boat at noontide. A multitude followed around the shore to meet him at his landing. Jesus, however, sought to be alone with his disciples; but the great gathering crowd moved him to compassion, and he took up again his burden of teaching, and healing the sick. Then followed the miracle of the five loaves and two fishes. Jesus then disappeared, and the people retired to their villages before the Sabbath should begin. The disciples by command of Jesus attempted to return to Capernaum by water, and worked nine hours against the wind. Then Jesus walked on the water, rescued Peter, and the wind ceased at three in the morning. At Capernaum, Jesus visited the synagogue, and the greatly excited elders questioned him. Then followed the discourse in the eighth of John; and many who desired the day before to make him a king, now forsook him,— upon his claim to be himself the Bread from heaven.

touched the diseased, placing loving hands upon them, even when a word would have done as well. He had compassion on a loathsome leper, and drew near, and reached forth the healing arm to him. His fingers were put upon the eyes of the blind, and in that day the eyes of the blind saw out of obscurity and out of darkness. It came to be understood that his touch was life, and that the very fringe on his garment — by which as a child of Israel he was reminded to keep the commandments of God — had healing in it. It is said, therefore, that "they pressed upon him to touch him, as many as had plagues": and again it is said that "the whole multitude sought to touch him, for there went virtue out of him and healed them all." Jesus felt the power going forth, even if one touched him secretly; and he was exhausted by healing, and worn down by sympathy.*

To many of the sick, new spiritual life was imparted in their healing. For he asked, Believest thou that I can do this? and according to their faith it was unto them. By faith, inwrought, they rose to life everlasting. The figures of these obscure persons have come down to us through

* In illustration of this point, Dr. George F. Pentecost has related that a beautiful and pure woman went into a New York prison, where she saw a miserable wretch, wrecked by a life of licentiousness and debauched by drink. She approached to speak to her, and as she did so, stooped down and kissed her polluted lips. The woman sprang to her feet as though she had been touched with fire, and then, bursting out into great sobs of penitence, fell at the feet of the Christian woman who had kissed her. "Do you come to me in the name of Christ; and do you kiss me for his sake? Then he who has put such pity in your heart will save me."

eighteen centuries, photographed upon the Gospel page, because for one moment the blessed Light of the World shone upon them; all their former and their later lives unknown to us. Some of them doubtless have names now well known in heaven. And we ourselves may some day take these pictures, and stand beside them; and see if we can identify a maniac who sat at the feet of Jesus overlooking Genesareth, or certain Roman rulers who pleaded with Jesus to save a son or a servant.

CHAPTER SIX.

New Life for the World.

ONE day in Capernaum, Jesus went into the chamber where a dead maiden was lying: but he looked on death as a mere sleep, and by a word awakened her to life again. So upon another day, going forth from his home by the sea, he walked toward Jerusalem to attend the passover: and when he approached the hillside on which stood the city of Nain,— walking a path we now may tread to the very gateway,— he, the Consolation of Israel, met a great procession; for the light had gone out from the widow's house, and they were making mourning for an only son, most bitter lamentations. And when the Lord saw the mother, he had compassion on her, and said unto her, "Weep not." Jesus wiped away all tears from the eyes of the mourners, and there was neither sorrow nor crying, for there was no more death: so was fulfilled upon the earth a promise made for the heavens. Christ touched the bier, and they that bare him stood still: no nearer to the grave should he be borne. And Jesus said, "Young man, I say

unto thee, Arise." And he that was dead sat up, and began to speak: and he delivered him to his mother. Then came fear on all: and they glorified God saying, A great prophet is risen up among us; and God hath visited his people.

THESE scenes in the neighborhood of Jesus' home by the sea, are only specimens of an unwearied activity extending throughout his entire public ministry, and manifested in almost every place trodden by his sacred feet. Let any person read St. Mark's Gospel at one sitting — it will take only about an hour — and see the whole wonderful panorama of Christ's life unrolled at once, and he will be ready to use the hyperbole of St. John, and believe that if the works of Jesus had been all recorded in their fullness the world itself would not hold the books written.

"Evil spirits," says Chrysostom, "everywhere fled and started away from him. Satan covered his face and retired; every kind of infirmity was loosed, the graves let free the dead, the devils those whom they had maddened, and diseases the sick. One might see eyes fashioned, palsied and distorted limbs fastened and adapted to each other, dead hands moving, palsied feet leaping amain, ears that were stopped reopened, and the tongue sounding aloud which before was tied by speechlessness. For having taken in hand the common nature of man, as some excellent workman might take a house decayed by time, he filled up what was broken off, banded together its crevices and

shaken portions, and raised up again what was entirely fallen down."

So wrought the Carpenter's Son: "Jesus of Nazareth, anointed with the Holy Ghost and with power, went about doing good, and healing all that were oppressed of the devil, for God was with him."

SUCH deeds we expect to find manifested by God's own Son. The Incarnation was the great miracle, and the works which we admire were his natural deeds.* He could touch the secret springs of nature, and by one flash of the Almighty Power set the world to wondering. He who filled the grapevines year by year with fruit could easily change water to wine in a moment. And men who never heeded the divine power in common things were arrested by the unusual acts of Christ, as if they heard celes-

*Minor miracles are not wisely contended for: if Christ is truly the Son in the Holy Trinity, the deeds of wonder-working are credible, being wrought by the fiat of One who knew how to handle the forces he had made; if he was not, then no miracle is worth debating about. The question of the Incarnation itself does not depend on the verity of the minor miracles; it is settled upon other grounds. As evidences, the miracles do not prove the Deity of Christ; although they sealed his Divine mission, as the miracles wrought by prophets and apostles attested their calling.

Compare Isa. xxix: 18, 19; and xxxv: 5, 6; and lxi: 1, 2, with Matt. xi: 2-5, and Luke vii: 19-22.

The true use of the story of the miracles, to-day, is for showing the philanthropic, or what EDERSHEIM calls the theanthropic, ministrations of our Lord.

tial music sounding in the skies, and calling them to hear the voice of God's only beloved Son.

YET I hear a strange voice resounding among the Galilean hills or echoing on the shores of the sea. It is a voice of cursing, "Woe, woe." It is Jesus himself denouncing those cities in which his mighty works were done, for their unbelief. "This upbraiding," says the commentator,* "is the prelude to the Last Judgment." And may we not fear lest we ourselves stand in the line of these curses, if like the lepers we are unthankful recipients of mercy, and unmoved by the gracious deeds of the Saviour of men: or if we are moved by them only to place ourselves as tools in the hands of Christ's enemies; like him who waited for the disturbing of the water, halting through years of infirmity, and then, when the Saviour drew near, having no faith, and not knowing who healed him,—and when knowing, betraying him to persecuting foes. We can, if we will, misuse all the loving deeds of Christ in our behalf, and spurn him as a mere carpenter's son of common lineage. If so, let us beware lest it be more tolerable in the Day of Judgment for Sodom than for us. Were all things created by Christ, and we by him? All things created for him, and we not for him?

* J. A. BENGEL, D.D., 1752.

YET I also hear the voice of Jesus saying, "Blessed are they that have not seen, and yet have believed." And I am glad that I never saw him, and that I stood not with his disciples when their bread was increased, or when their nets brake with miraculous multitude of fish, or when he touched the blind or raised the dead; for, seeing not, I have believed, and I may therefore claim a greater benediction than belonged to his own loved ones by his side.

We live, moreover, in days when Christ is working with more power than in the ancient times, healing now the souls as once the bodies of men. And we may carry to him our aged parents, or little children, sisters, brothers, companions, and friends; and we may bear to him our own infirmities: and we hear to-day his voice, "Him that cometh to me I will in nowise cast out." We will arise and go to him, forcing a way through all obstacles, breaking through the roof where he is, and lowering our friends at his feet; or, if men charge us to hold our peace, we will cry the more a great deal, "Thou Son of David have mercy on me,"—crying again and again, till Jesus stands still, and the disciples say, "Be of good comfort, for he calleth thee"; or if Christ himself seems to turn us away as we have long despised him, yet in the hour of our need we will go out to meet him, and plead like the foreign woman for the crumbs that fall from his table, till he shall say, "Great is thy faith, be it unto thee even as thou wilt."

Will the world never learn the lesson taught by the blue

waves and high shores of Genesareth? Are you tempest tossed on life's sea? See to it that Christ walks the waves beside you, or sleeps in your ship. Do you wander in deserts or in mountain solitudes? Invite then Christ to go with you, contending with evil spirits and praying amid the mountains. Are you burdened with many cares? Go, day by day, and tell Jesus: seek his society, his friendship.

Every day we will read over the words, and weigh them as we read:*

"I need thee, precious Jesus, I need a friend like thee —
A friend to soothe and pity, a friend to care for me:
I need the heart of Jesus, to feel each anxious care,
To tell my every trouble, and all my sorrows share.

"I need thee, precious Jesus, for I am very poor,
A stranger and a pilgrim, I have no earthly store:
I need the love of Jesus to cheer me on my way,
To guide my doubting footsteps, to be my strength and stay.

"I need thee, precious Jesus, for I am very blind;
A weak and foolish wanderer, with dark and evil mind:
I need the light of Jesus to tread the thorny road,
To guide me safe to glory, where I shall see my God."

— Rev. Frederick Whitfield,
Vicar of St. Mary's Church in Hastings.

* These were the lines found in the pocketbook of the late Governor Dunlap, of Maine, after his death; precious words, borne by him in journeyings far and near.

BOOK FOUR.

Our Example In Self-Renunciation

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An Unselfish Ideal.

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Moral Miracles.

CHAPTER ONE.

A Singular Life of Service.

WE sometimes speak of the miracles of Christ as being a most striking exhibition of the divine power. And we are pointed to them again and again as the great wonder in the strange life of the Nazarene Carpenter. There is, however, another thing more remarkable than all the wonderful works of Christ. It is the spirit in which he wrought — a spirit of self-sacrifice.

That Jesus should have been so self-sacrificing when he had the power to perform such miracles was a marvel in his lifetime; and the wonder has increased in all the ages,— the greater wonder as men have better known the true character of the Nazarene. If the miracles in number and character were new to the world, the unselfish life introduced as a practical power among men was still more memorable. It is written that even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. His leading aim was to minister to others, and to give up life itself to this end. Self-sacrifice was his sole purpose,— living for others, dying for others;

and his miracles were only incident to this great plan. They appear in the scheme of his life only as the tools he used in his self-sacrifice for others.*

Theologians have disputed whether Christ's life and death was the more to honor the divine law and satisfy the divine justice, or whether it was the more designed for an example of self-sacrifice to men. That the atonement wrought by Christ's humiliation throughout his entire life and by his death, answered both these ends is true. It is the unselfish example of Jesus, of which I now speak.

This self-sacrifice seems greater on account of the miraculous power which accompanied it. Jesus performed no miracles for his own relief. He took the common lot of weariness and of sorrow; no one made bread for him when he hungered, or calmed the storms of heaven when they beat pitilessly upon his head.

He was a wanderer from town to town, depending on the charity of his friends, while he bestowed heavenly favors in return for the earthly. Said Edward Irving: "For a piece of bread he could restore an injured limb; for a meal of meat he could recover a parent from the very article of death; for a night's accommodation he could cast out a devil; and a good reception in any city he could conciliate by the recovery of all its sick and disabled people." Yet, in spite of these gifts, he was sometimes hungry; and he, who fed multitudes by miracles, was himself com-

* "It is probable that the whole system of miracle working was rather a condescension of our Lord; that it looked to him as but an inferior ministry."— BISHOP HUNTINGTON.

pelled to gather heads of standing wheat for eating, as he passed through the fields.

It was in memory of these strange contrasts in the life of Jesus, that Augustine set him forth as the great example of self-sacrifice, saying: "The Bread came down, that he might hunger; the Fountain came down, that he might thirst; the Way came down, that he might be wearied in the way; the Life came down, that he might be slain: and dost thou refuse to labor? Seek not thine own." So St. Paul says: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Think, for a moment, how low a condition he took among men. And, in illustration of it, read one or two sentences from one of the most eminent of American preachers, preaching now through his books to a far wider congregation than he ever reached by his voice. "If Jesus," it is said, "had come as one born of a good family, if he had been a considerable owner of real estate, if he had made his journeys in a chariot, and lodged at night with distinguished senators and persons of consideration, if he had been a great scholar among the rabbis, or had been familiar to the people in the livery of a judge, or a priest, winning great popularity by the profuseness of his charities, and exciting even applause by his attention to low people and his tender ministry to their diseases: dying finally by some of the modes that are common, to be followed to his burial by multitudes that came to weep their loss at his grave — if, I say, he had lived in condition, and died as one admired for his excellence, the real depth of his

virtue could never even have been conceived. No, it was only as he waived the honors of condition in his birth, and the comforts of property in his life; became a footman, hungered often; slept under the sky, shivering with cold; spent himself daily in exhausting sympathies, and got almost no sympathy in return; met the looks of crafty messengers and spies on every side, and scarcely found a place, except in the lone recesses of the mountains, where his ear was not all day, perhaps all night, saluted by the carping sounds of bigot voices quarreling with his doctrine; ending finally his hunted, hated, weary life, by a slave's death on the cross,— this too, even for enemies, as truly as for his friends,— it is here that we begin to really look down into the very depths of his bosom, depths holy and divine, that no mortal plummet has sounded."

How strange is the story of the Gospels, that the Lord of all the worlds had not in this world a place to lay his head. He who made the birds and the foxes, and gave them an instinct for making homes for themselves, voluntarily chose to have no home that he might serve those who had homes. Besides the privations incident to his own choice of ceaseless wayfaring, the malice of men sometimes deprived him even of common hospitality. Did not the Samaritans refuse to give Jesus a lodging? They so agreed in one thing with their enemies, the Jewish bigots, in maltreating Christ; Jesus being left to go forth as the bridegroom in the Canticles, saying, "My head

*Horace Bushnell, D.D.

is filled with the dew, and my locks with the drops of the night."

We are not to forget the physical exhaustion connected with unremitting toils of the Saviour. Did not the multitudes throng about him, so that there was no time even to eat? Was it not said that he was beside himself — being consumed by zeal? "The day is short; the work is great; the Master presseth:" exclaimed the teacher of the holy law. So also Jesus said: "I must work the work of him that sent me while it is day:" "My meat and my drink is to do the will of him that sent me, and to finish his work:" "I have a baptism to be baptized with, and how am I straightened till it be accomplished."

Are we not apt to get narrow views of Christ's character from the record of his work in certain lines? Do not his miraculous deeds make us forget his skill in teaching? Do not his words of wisdom make us forget the proportion of his gifts? It is only by some care in observing the story of his life, that we gather hints which show him to have been great on every side. Were we to make a catalogue of the elements of character which we associate with human greatness, we should find in the Evangelists our warrant for believing that the Christ — had he chosen to do so — could have excelled in various departments of thought and action. But he deliberately subordinated all things to his one work of self-sacrifice for the good of others.

For example, we know that Jesus had moral wisdom such as never appeared upon the earth before. And he had great persuasive power over men. He could, therefore, as

an instructor, have added much to what we now know, and have blessed all ages with a boon of heavenly wisdom. Yet instead of giving himself solely to this, a large part of his ministry was devoted to relieving the wants of sufferers; as if to benefit his own neighbors in his own day was worth more than his teachings could be to coming generations. He could easily have given us a few more chapters of his instructions in the Gospel, but instead of Bible-making he went about to heal the blind, cleanse lepers, and cheer the sorrowing. He preached, and taught in conversations, the doctrines which underlie the Kingdom of heaven. But instead of enlarging on these teachings as he might have done, as we should think with infinite profit to all after ages, he chose rather to show what his religion would do in a life. It seems as if his declaration of the doctrines of his new Kingdom was merely incidental, while his absorbing purpose was to give an example of the spirit which ought to pervade that Kingdom. In short, Christ was determined to illustrate his own doctrines by his own deeds; and he who went about doing good, found that his commands that other men should live unselfishly, would have double weight when enforced by his example. So that, even as a teacher, he was wise in affording so many good deeds for record by his biographers.

Not till we enter the heavenly world, shall we behold Christ's character as it is, in all its proportions. In this world all his attributes gave way to the one purpose and passion of self-sacrifice. God so loved the world, that he gave his only begotten Son. And he led upon the earth a life

of pure benevolence, and crowned it all by giving life itself, a ransom for many. We think it heroic, if we take calmly the suffering that comes unexpectedly upon us. But Jesus saw the sorrow, and went forward. He steadfastly set his face toward it, knowing what he must endure. He selected the path of sorrow, for the sake of conferring infinite advantage upon the souls of men. All the particulars of Christ's life,— his nights of prayer and days in the wilderness, his hours of teaching and hours of healing, his contending with foes, and his bitter death,— are all explained by this great purpose, expressed in his own words, that the Son of Man came not to be ministered unto, but to minister.

CHAPTER TWO.

An Unselfish Ideal.

BUT one thing is still more wonderful than the fact of Christ's personal self-denial for the sake of others. It is, that he introduced the unselfish life as an ideal in the moral world; and first made it a practical power in the lives of men. Outside the scheme of redemption revealed in the Old and New Testaments, there had been no great prominence given to self-denial for the sake of others, as the fundamental moral principle on which to live; or if the idea had been suggested by other religious systems, none ever succeeded so well as the plan of which Christ is the central figure in making unselfish living the leading aim of multitudes of men. To live for others is the demand of the moral law: supreme love to God, and to love other men as one's self, is the Old Testament doctrine. This law was a schoolmaster to bring men to Christ. And Jesus emphatically taught the same lesson by precept, and taught it by his own example. A life of unthanked self-denial was put forth as the Christian ideal.* Jesus did not teach men to despise the body, or, on

* "Love as God loves, regardless of merit and of the reciprocity of love."—C. J. VAUGHAN, D.D.

the other hand, to seek pleasure as the end of life, not even moral pleasure; but to serve God and man unselfishly, and thus to gain the greatest joy without seeking it. And the fact that our Saviour himself led this life has proved a great power in leading others to do it; the disciples have sought to be like the Master. When we look at him calmly moving on his life-journey toward the cross, dispensing blessings on all he met or passed in the way, we must conclude that we shall imitate him only as we deny ourselves. We can imitate the earthly life of Christ only by seeking to have a spirit like his.

> "And stricken be these feet ere they despise
> The path the Master trod."

We see the ultimate influence of the precepts and example of Jesus in transforming human character in the case of James and John, who sought high honor in Christ's Kingdom. Jesus said to them: "Whosoever of you will be the chiefest, shall be servant of all." They wanted to get the leadership, and Christ told them how to do it. He demanded that they should be unselfish, though they should die for it. They were baptized with the baptism of Christ, they gave life itself: James baptized with his own blood, drawn by a sword, and John baptized in boiling oil. So had they high honor in the Kingdom.

As a principle for the conduct of disciples in all after ages, none are left in doubt what to do. We have citations from two of the apostles. It is said by Peter, "Hereunto were ye called, because Christ also suffered for us, leaving

us an example that ye should follow his steps." And it is said by John, "Because he laid down his life for us, we ought to lay down our lives for the brethren." This is not only a pretty sentiment, to be admired as an ornamental Christian motto, but a principle to guide the life. Self-devotement, not self-development, is the aim of a holy life. The leader in the Church of God is the one who leads in self-sacrifice. "He that is greatest among you," said the Master, "let him be servant of all."

The example and the words of Jesus make it clear that if one seeks to live entirely for others, he is a leader in the Church of God. Is any one ambitious? Let him excel all men in self-sacrifice. This astounding principle, announced by Jesus, so reverses the world's standard of aggrandizement,* that there is, somewhere in the world to-day, one standing at the head of the human race; not one great in the eyes of men, but the angels know him to be the leader of all men in self-sacrifice for others. We talk about one's capacity to do this or to do that. He who has the greatest capacity for self-sacrifice is king in the moral universe.

Did not the Lord of the moral universe become incarnate, bear the cross, and suffer crucifixion that he might save others? By it, he has made us to know that this is the only thing worth living for — that we are poor, base, mean and contemptible, unless we are striving for this more

* "The Gospel brings new measurements; new standards of value; new reckonings of much and little, high and low, humble and exalted, strong and weak."— Bishop Huntington.

than for everything else,— to live wholly for others. The voice of Christ is constantly calling his disciples to greater sacrifices — to become living sacrifices.* A contempt of life in following a holy purpose is the very thing Christ had; he carefully conserved his life against his enemies till his hour came, and then he gladly laid it down. It was so taught, that the only use in prolonging a disciple's life one moment is to work for Christ,— to carry through the project of bringing men and women and little children to Jesus, that he may heal them: so living a life of self-sacrifice for others, if one lives at all.

* "Let us listen," says ST. BERNARD, "to no one, neither to man nor to spirit, who would persuade us to come down from the cross; let us persist in remaining on the cross, let us die on the cross, let us be taken down by the hands of others and not by our own, after his example, who said on the cross, 'It is finished.'"

CHAPTER THREE.

The Hovel and the Palace.

NO truer word has been spoken than that of Mr. H. M. Alden (*God in His World*): "If we have set out to find the palace of our King, resolving that we will enter in and live with him, we are not in the right way, and shall never see the palace, nor find the King: he is serving our poor brothers in wretched hovels numberless and near at hand, and if we will join him in this service, we shall find him there, and every hovel will seem to us his palace."

"The fact that life is a battle," it is said in Harris' *Kingdom of Christ on Earth*, "demands of every Christian the spirit of martyrdom. There cannot be a Christian life without it. He who has not learned to value duty, fidelity, the Kingdom of Christ, more than property, reputation, or life, has not learned the first lesson of Christian living." "Whoever," says Dr. Storrs, "conceives of Christian service as consisting chiefly in hearing sermons, enjoying the pleasant society of good people, cultivating taste and a kindly temper, passing temperately through a prosperous life, and giving occasionally, of an overabundance, for re-

lief of the needy, has certainly missed the grandest idea of his religion concerning true worship."

These affirmations offer but other ways of stating the grand central truth of Christianity, that life's languor is to be broken up by the introduction of the living Christ, the man Divine,— with a moral enthusiasm so contagious as to set fire to every heart, and with a wisdom so far reaching and practical as to change the face of society. The Church of God can never fulfill its mission as the world's cross-bearer — the living indwelling Christ of to-day — by the adoption of vaporing resolutions that express sentimentality indisposed to exertion, or a mere verbal interest in the world's woe. To imitate Christ, who pleased not himself, to lead a true altar-life, is needful for the salvation of mankind.

The child of Christ, the partaker of the free gift, the heir of heaven, the pilgrim, the stranger, the bearer of the Cross, the follower of the Meek and Lowly, is God's appointed visitor to the hungry, the naked, the sick, the imprisoned. He was appointed to "remember the forgotten." Self-denial costs no struggle in a soul thoroughly disciplined in the school of Christ.

It was the plan of Jesus, to establish his religion solely upon the idea of a Divine unselfish love as the rule of human life; making self-sacrifice for the sake of others, the normal action of all men. And in this he set the self-sacrificing example,— as the Good Shepherd finally laying down his own life for the sheep. No other great religion was ever so founded.

This is the condition precedent in all the work wrought by the Master. His preaching and teaching are not to be considered as topics that are separated from his life of self-renunciation, but rather his self-sacrifice for others is the main fact, and all the anecdotes of his ministry are but incidental. This doctrine of setting aside all private interest as the main object in life and taking a course of singular devotement in promoting the good of other people is at the foundation of all else in the Saviour's life and in the Kingdom he sought to establish: self-sacrifice for others being but a term to express that unselfish love which led God to give his only begotten Son, and which is the primal element of that renewed character which constitutes discipleship.

It is the imitation of this Christ-character, inwrought in disciples by the Holy Spirit — the sanctifying, energizing Christ present to-day — that is the main instrument God uses in propagating this Christ-idea of unselfish love throughout the world: "Sacrifice conscious and unconscious for the life of others," being, in the words of Robertson, "the grand law of the Universe"; the harmony of all the spheres of God being in accord with this note.

CHAPTER FOUR.

Moral Miracles.

IT is this idea of disinterested love and unthanked self-denial, as the mainspring of conduct — which has become the rule for myriads of lives throughout the Christian ages — that is more wonderful than the miracles of Christ: it is itself more astounding than the incarnation, since it has transformed multitudes of human lives, making them in a measure divine in aspiration, inspiration, and in the performance of acts in accord with the divine mind and which fulfill the divine purposes. It is the outcome of the transcendent self-sacrifice of the Son of Man. He planned to die; his dying but a part of his ever living — his unending influence and present power on the earth. It is the triumph of a new commandment of love to lay down life itself for one's friends, and to befriend every child of humanity by seeking to develop in him a like unselfish loving life, and those dormant spiritual energies which he has in his own soul as a child of God.

What was the life of Christ but the creation of a spirit that will carry the world for Christ? What is carrying the world for Christ, but a moral miracle greater than any which Jesus wrought in the realm of nature? What is the spirit

of self-sacrifice, but a moral miracle in a selfish world? What is this, but the germ of all human progress?

The quelling of storms on the sea is not so great an exhibition of the divine power, as that which has appeared in the quickening of the human intellect under Christian civilization; by which men have made the powers of nature serve in sending glad tidings of peace from nation to nation. The power of Jesus in multiplying bread is not so wonderful as the spirit of Christian beneficence which has so largely blessed the population of the globe, and not more wonderful than the Christian thrift which is raising the world out of the reach of famines. And the miracles of healing demoniacs and men with palsy, are only figurative of a higher power growing up under Christianity, by which madmen and the sick of divers diseases are being systematically healed in multitudes; while the restoring of sight to the blind and power of foot to the lame, are not to be mentioned with the moral miracles wrought by the divine power in the very ages in which we live. So a mediæval missionary to Sweden, when told that his prayers had healed the sick, said that if his supplications had power, he desired only this miracle, that God would make him a good man, which would be the greatest miracle of all,—a miracle that has been wrought every day since the Resurrection and the Pentecost.*

* "Is it possible for us to ignore the fact that civilization, in all its more conspicuous phases and forces, is distinctively energized by the principle of self-renunciation? Not from the pulpit alone or even chiefly, but from the myriad voices of the press,—from the moral writers of every

Christ came to do a deed and to organize a work that should carry the world,— taking to himself a Kingdom ; and the principle of self-sacrifice was the one fitted to his use. By it, moral miracles are changing the face of the world ; removing sorrow, the curse of sin, and sin itself, the source of all our ills.*

IN the topics succeeding in this volume, it remains to examine the methods by which the self-sacrificing spirit of Jesus wrought in performing the moral miracles connected with his mission: the adaptation of his influence to individuals and to men in large companies ; and his forth-putting of ideas that are related to the principle of self-sacrifice ; and certain phases of his life and his death, which illustrate his self-devoted love to mankind.

school, from essayists in politics and public economy, from the drama and the stage, from the editorial columns of the most venal newspaper, from the realms of fiction,— the truth is unceasingly affirmed and illustrated, that a life of self-surrender and sacrifice is the only true life for man on earth."— S. E. HERRICK, D.D.

* "*Greater works than these shall ye do.*"—"It was historically the work of Christ to expel cruelty, to curb passion, to brand suicide, to punish and repress infanticide, to drive the impurities of heathendom into darkness ; to rescue the gladiator, to free the slave, to protect the captive, to nurse the sick, to shelter the orphan, to elevate woman, to shroud with a halo of innocence the tender years of childhood ; to change pity from a Roman vice into a Christian virtue, to change poverty from a curse to a beatitude, to change labor from a vulgarity into a dignity and beauty, to sanctify marriage, to reveal angelic purity, to create charity with a world-wide horizon."—*Compare Farrar's Life of Christ*, pp. 420, 421, Vol. II.

BOOK FIVE.

Our Pastor and Preacher.

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A Lesson at the Wellside.

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His Manner in Attracting Attention.

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His Rhetorical Power.

CHAPTER ONE.

A Lesson at the Wellside.

IF the Holy Land is the background of all pictures of our Saviour's life, the best introduction to our Lord's pastoral ministration is found in the vale of Shechem.* Travelers in the Holy Land represent this vale as a paradise. Those who approach it,—wearied with the glittering, fiery light of an atmosphere which carries no moisture, and entering now upon a region where the morning and evening air is laden with vapor,—find presented to their eyes a charming picture, which is rendered still more beautiful by the haze through which it is seen. Regions bare and uncomely, mountain sides with little verdure, give place to rugged hills with green slopes, and gardens made musical by living waters. For a mile on the north of the city, the road runs between cultivated lands. The fig, almond, walnut, apricot, mulberry, pomegranate, olive, and the orange grow in orchards upon the banks of running brooks. The grapevines bear heavy clusters, and

* N. B.—*The conversation of our Lord with the woman of Samaria, is the topic of a very suggestive* ARTICLE *by* DR. EDWARD EVERETT HALE, CHAPTER 5, BOOK xi.

the mulberry trees grow to an immense size. Picturesque olives gather in groves, and their slender leaves of gray green, rippling in every breeze, are always a delight to the eye. Hosts of song birds enliven the air ; the voice of the nightingale recalls, to the European tourist, memories of home. Dr. Robinson, our sober American professor, not apt to go into ecstasies over anything, declared that this valley was a "scene of fairy enchantment." This vale — a mile wide and six in length,— is eighteen hundred feet above the sea, and the city is built on the watershed, where fountains are springing and rills are flowing.

If we pass out of the eastern gate of the city, we shall move along the valley under the frequent shade of olive trees, until we reach the ground made memorable by the patriarchs. When Abraham first entered the promised land he set up his tent and altar under an oak at Shechem.* It was in this valley that Jacob bought a piece of ground, dug a well, and bequeathed it to Joseph. And when the patriarch made his home in Hebron, his sons led their flocks into this rich vale of Shechem. It was not far from here that Joseph was sold to the Ishmaelites. Jacob's well is one of the best identified of the holy places in Palestine. One of the most eminent Biblical scholars has stated that he would rather stand there than upon any other spot,

* It was under the shade of this ancestral oak that Jacob buried certain idols, charms and earrings, brought by his family from Padan-aram. In the latter times when your true Jew wanted to ridicule the men of Shechem, he would say, "The relics which our father Jacob buried under the oak, were dug up and worshiped by your pagan ancestors."

being most sure that he planted his feet upon the very ground trodden by the Saviour of men.*

Would you love to stand by those stones made holy by the feet of Jesus, and place your feet in his very steps? No, I would not go there till I should first dig deep for a well here,—I would at my own door raise the water of life; I would go out into a quiet valley or upon a secluded hillside near my own home, and there pierce for spiritual waters. Unless I can meet Jesus himself, and obtain from him such drink that I shall never thirst again, I have no wish to go to a spot where Christ talked with another eighteen hundred years ago. To make holy places by meeting our Saviour in this country is more needful than travel over sea: faith is Olivet, love is Galilee.

WHEN Jesus approached the well he seems to have been moved by a holy constraint; he must needs go that way. Traveling north he sat by the wellside, as if about to continue his journey by passing along the eastern slopes of Ebal without entering the city. He waited there while his disciples went into the town to buy bread. It is

* There is a pit ten feet square, lined with stone, and in the bottom of this pit is the mouth of the well. The well mouth is arched, and about two feet in diameter at the top, and nine feet wide below, cut down through the solid rock. It is now about seventy-five feet deep; once much deeper, it has been partly filled with the rubbish of thirty-six hundred years. The curbstones are worn with deep grooves, cut by the ropes of the water-drawers. In the month of March there is a depth of fifteen feet of water in the well; there is often less, and it is sometimes dry.

probable that our Saviour sat with his face toward the city, and he may have seen the woman coming out. The town, it is likely, at that time, extended somewhat nearer to the well than it does now; the modern town is a mile away. When we know the eastern customs we find nothing incredible in the record that the woman left a city of fourscore springs and fountains to go a little distance to the ancient well; nor need we think that the sacred associations of the place were the main ground of her going there. Those long residing in the East tell us that the orientals have such notions of the purity of water, that they frequently bring it a long distance for drinking, sometimes from a fountain miles away; though they draw water for other purposes from the deep wells of cities and villages. The wild Arabs are as particular as horses as to the water they drink. If Jacob's well had a reputation for furnishing what an oriental taste pronounced to be good water, that would account for the woman's journey. Or, indeed, the woman's work in the field may have been near the well; and, it being six in the evening, she may have gone to this ancient well to fill her water jar before returning to her home in the city.

We behold now the Lord of Israel asking water at Jacob's well. And here he opened another fountain, a well of living water. He of whom it was said that "he receiveth sinners and eateth with them," would now drink with a Samaritan woman with whom no Jews would have dealings. Jesus, however, forgot his own thirst in trying to satisfy the soul of her who came to the well. He announced himself as the fountain of life.

"Art thou greater," asked the sneering woman, "than our father Jacob?"

When, however, the eyes of Jesus pierced her through and through, and when she felt that Jesus was grieved at her sins, she believed that such sympathy and such penetration indicated the presence of a divine teacher; and she was ready to question with him on matters of faith, perhaps at first to divert Jesus from talking about her loves and domestic experiences. But as he spoke, she was so struck with the solemnity of his words to her, that her conscience was aroused; and she believed that Jesus had revealed to her the central idea of her life, and had exposed to her all her sins. And when she referred to the coming Messiah (her ideal being in advance of that the disciples had, they thinking of a king but she of a teacher), she was ready to hear the voice of Jesus: "I that speak unto thee am he."*

At this point the disciples returned, as if by their bread-loaves they would choke the outflowing of the words of life, in the very moment when the fountain was sweetest. Words had been uttered more astonishing than their ears had ever heard,— "I that speak unto thee am he:" and they came in, marveling that Jesus should exchange a word with a woman, and she a Samaritan; and they began

* Jesus charged Peter, at a certain time, to tell no man that he was the Messiah. It was no departure from this policy, to tell the great secret to the woman at the well, and the whole Samaritan city; since the Jews had no ordinary dealings with the Samaritans,— still less did they credit their religious affirmations.

to disturb the heavenly feast by talk of the bread they bought in the city. The disciples in going to the city to buy bread did not speak to the Samaritan woman, if they met her or saw her; it is no wonder then, that they wondered at Jesus, that he should talk with her. The meat Jesus had eaten, the doing of his Father's will, they knew not of. The disciples were as blundering as the woman; they knowing not the meaning of the meat upon which he fed, as she could not tell what he meant by the living water.

Rest and power came to Jesus through his attempt to heal spiritual disease, to enlighten the dark mind, and to lead one who was out of the way. He had the joy of an angel over the woman's repentance; or the joy of the shepherd in finding the lost. So it is not strange that he forgot his weariness and his thirst and his hunger.

Thus the weary one, at the wellside, gave rest to the heavy laden one, who had come unto him. And such spiritual activity was imparted to this woman, that henceforth it was her meat and drink to do the will of the Master. She forgot her errand at the well of Jacob, having found the true fountain of life. Chrysostom declares that she was more zealous than the apostles: "They when they were called, left their nets; she of her own accord, without the command of any, leaves her water pot, and winged by joy performs the office of evangelists. And she calls not one or two, as did Andrew and Philip, but having aroused a whole city and people, she brought them to him." And it is remarked by Cyril, that Jesus at the beginning told her

to call her husband, and at the end she called all the men of the city to come to Christ. She proclaimed him who had revealed her sins; she would not hide her manner of life, if by it she could reveal Christ. And as the Samaritans crowded out to meet him, Jesus said to the disciples, "Lift up your eyes, and see the fields white for the harvest." The Jews often gathered to behold the miracles of Christ; the Samaritans now came out by the cityful merely to listen to the words of a teacher. The fields were indeed white for harvest. And Jesus began to reap; and the people believed on him, not on account of the words of the woman, but because they themselves drew the water of life from the Heavenly Fountain. And they said, "Now we believe, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

"COME, see a man which told me all things that ever I did: is not this the Christ?" The woman of Samaria was astonished at the adaptation of the words of Jesus to her personal character and spiritual wants. This unpretending work of Jesus in talking with this woman by the wayside was — if we look at it in its full bearing — more important to the world than the work of many a warrior or statesman in some splendid action that has filled the world with its fame. This wellside talk illustrates the habit of Christ's life: his most vital teachings were put forth, not in elaborate sermons, but in conversations.

When Jesus conversed with Nicodemus alone by night,

he announced one of the most important doctrines of our faith. As the noble Jew searched the slopes of Olivet that night, to find the lowly roof which sheltered Jesus, it would not have been thought beforehand, that the words he was to hear would be proclaimed henceforth from the housetops,* and that the thought given in that secret place in the silent hours of darkness would change the face of the world — "Except a man be born again."

It was probably this adaptation of the Saviour's conversations to the individual wants of men, which preserved his words to all generations. They made in their utterance an impression which could not be forgotten. Those with whom he conversed felt their own needs so thoroughly met by his words that they repeated them to all the world, that all men might profit by heavenly wisdom. Jesus' habit of teaching by conversations led him uniformly to say the right thing in the right place; to fit the truth snugly to each case,—to utter in every ear the words which the hearer most needed. It was this which made the lesson by the wellside so impressive. The woman heard what she must hear or fail of salvation. Nicodemus, master in Israel, needed to be born again. The stirring Martha, drawn about, distracted by cares, needed to learn quietness.

Another element which contributed to the preservation of what we should call the casual conversations of Jesus,

* This conversation itself was most likely on the housetop: the gray-headed man and the youthful Jesus alone with God under the stars.

was the sympathy and kindness of heart manifested in his teachings. The woman at the well had the confidence within an hour to trust him as a friend. A living, loving teacher could win to obedience those who would not heed the cold, stern, written code of the divine law. He was known to be the Friend of sinners. Men who deemed the law an iceberg, thought of Jesus as the sun. The Master proved himself to be a personal guide to men and women who found little inspiration and little winning power in mere book directions to holy living. The Redeemer of men sought out wandering sheep; he searched for the lost diligently, as one would for silver lost in the house. He would not willingly leave a fallen woman to perish at last in the depths of despair. He came to call sinners to repentance; and he associated with them that he might lead them to follow his call. He loved men when he hated their sins. He accepted the hospitality of the Pharisees, even when he rebuked their hypocrisy. There must bave been something genial and winning in the society of Jesus, or the hospitality of his enemies would not have been urged upon him. He was approachable. The children loved him; and the most learned asked him their hardest questions. If the rich sought him and invited him to feasts, the poor also were with him always, His eyes were full of love. Men and women could read in his look a warm affection to the human soul. He looked earnestly on men, loving them. As men use the eye for sin — sin by a look — Jesus had, on the other hand, a godly use of the eye. His heart sought every avenue to express its affection for the souls of the

perishing. The author of an early Apocryphal book writes: "None but the Father could so love his own children as Jesus loved men. His great sorrow was that he must be striven against by those in their ignorance, for whom he strove as his children; and yet he loved them that hated him, and he prayed for his enemies; and these things he not only did himself, as a father, but also taught his disciples to pursue the same course of conduct toward men as their brethren."

THE scene at Jacob's well, setting forth as it did Jesus' readiness to enter into religious conversation, and the appropriateness of his teachings fitting the truth to every one with whom he dealt, and the marked love and sympathy with which he wrought upon the souls of men, make it proper to speak of our Saviour as engaged frequently in what we call *Pastoral Work*, as distinguished from the work of preaching. So far forth as the life of Christ was that of a public teacher, he made prominent the parochial care, the personal ministry to individuals. So personal was all the preaching of Jesus, and so profound and far reaching were the principles which he announced in private conversation, principles adapted to the wants of men in every age, that it is difficult for us to classify the sayings of the Saviour, and speak of some as being sermons and others as conversations. The most elaborate discourses of Christ were conversational, and the words he uttered from house to house or by the way are not less weighty and ener-

gizing than those words which were spoken in the ears of the multitude. Whether we consider the full or the fragmentary teaching of Jesus, they all bear the marks of being spoken for the hour, and so deal with the case in hand, that it would be impossible to arrive at any correct apprehension of the proportion of his teachings, the adaptation of his words to all men, modifying all extremes of character, without reading page after page of the words of him who spake as never man spake. Then indeed we discover that he addressed to every man a word in season.

Do we not, to-day, behold the Son of Man approaching us, or sitting by the way, as once by the wellside, where we may greet him in the midst of our common avocations? And is he not ready, to-day, to satisfy the peculiar want of every soul? It is by becoming intimate with Jesus that we shall be molded and changed till we become like him.

There is nothing so pleasing in human friendships as the modifications of character that are wrought by intimacy. Better than martial victories are the "silent triumphs of wisdom," as souls are quietly turned off from unseemly ways and led to a loftier life. This occurs often in domestic life. If then we become the intimate friends of Jesus, we may expect singular modifications of character to arise from the very variety and proportion of his characteristics.

WE do not always think how great a diversity of characters our Lord met in his daily ministry; and he sought to right up every man on the side where he most

needed it. This gives an almost contradictory appearance to the collated sayings of the Saviour; the words are however but epigrams easily remembered, that tend to straighten out the crooks of ill-balanced people, first one, then another.

Is not Jesus the Word? His very life is eloquent in its appeal to us. Whether we read his discourses, or his words by the way, or study the lessons taught by his miracles, in whatever way we approach the life of Jesus, we find the Saviour speaking to us personally, and addressing to us just those words we most need, as if he were the Shepherd and Bishop of our souls.

If one were inflated by wealth, Jesus would appear to him as having no home to rest in. If, on the other hand, a man were oppressed by poverty and pinched by want, Christ would approach cheering him with the hope of heaven and the golden crowns. To the rich he said, Go, sell that thou hast. To the poor in spirit, he promised treasures in heaven. To a hoarding man, Jesus would say, Labor not for the meat that perisheth. Of a wasteful man, Christ would demand care in gathering up fragments.

If one should become a friend of Jesus and retain a proud spirit, Christ would ask him to bear cups of cold water, and wash the feet of his disciples. If, on the other hand, the man were lowly and discouraged, Christ would appear to him promising thrones and dominions. To the high-headed and ambitious, Jesus would say, Except ye become as little children, ye shall not enter into the kingdom of heaven. But he would point the humble and shrink-

ing to John the Baptist, and say to them, that the least in the kingdom of heaven is greater than he. Jesus took men out of fishing boats, and made them kings and priests unto God. But when men approached him who sought for the highest places in the Kingdom, he asked them to share his baptism of suffering.

To those who are light and joyous, Jesus appears weeping over the dooms of the lost. To those who are oppressed with grief, Christ draws near, as in the solemn hours of his last supper with his disciples,— Jesus, in the silence of midnight, singing the Hallel, the great song of praise to God. To those who indulge in too much gayety, Christ is seen holding out his crown of thorns to check unseemly mirth. But to a man in great despondency, Jesus comes bidding him rejoice and be exceeding glad, though in the midst of persecutions.

We are of disproportionate life, and if we fondly cling to new graves, and refuse to take up again the burden of life, we hear the Son of Man roughly declaring, Let the dead bury their dead, follow thou me. Or if we straightway forget the dead, and are cold and unmoved by opening tombs, we see our Saviour weeping at the grave of a friend, or touching the bier of the only son of a widow.

We are disproportionate ; and if our souls are cold, and turn away from human friendships as of no use,—we see Jesus visiting at the house in Bethany, or we behold him on the cross, commending his mother to the care of his beloved disciple. But if our souls are tangled, and too much wed to earthly friendships, we hear a stern voice,

demanding that we hate father and mother and all relationships, and bidding us forsake all to follow him.

We are disproportionate. Christ then exhibits himself as tender or rough to suit our peculiar need. If our souls are fearful and trembling, he will quench no smoking flax. If our souls are bold and fiery, he appears scourging hypocrites from his temple, and denouncing Sadducee and Pharisee. If our souls love peace, Christ is the Prince of Peace. But if our souls are valiant for fight, he comes not to the earth to bring peace, but a sword. If any man asks Jesus about his kingship over the nations, his answer is, My Kingdom is not of this world. But if men are spiritless in the great exigencies of life, we hear the same voice commanding, If any man have not a sword let him sell his garment and buy one. To those who are fevered and impatient in his service, Jesus appears, saying, Sleep on now and take your rest. But if any are drowsy in hours of peril, we hear the Saviour questioning, What, could ye not watch with me one hour?

Is one too dependent on others? The Messiah is seen treading the wine press alone. Is a man lonely in warfare with evil powers? The Son of Man appears, declaring that twelve legions of angels are in waiting. If a man is legal, and clings to the old Mosaic economy and the traditions of men, Jesus stands before him, rejecting the letter of the law and overturning old ceremonies. But if the man is of a careless order of mind, and would riot in unholy liberty, Christ is discovered, declaring that not one jot or tittle of that stern law shall fail. When Jesus saw men careless of

the law, he bade them do as they — vile Pharisee and vain Sadducee — commanded, for they were in Moses' seat: — "Whosoever shall break one of these least commandments, and teach men so, shall be least in the kingdom of heaven." Yet Jesus plucked corn on the Sabbath, and bade men beware of the leaven of Pharisee and Sadducee; and he purified the temple of Jehovah, after men had defiled it under the sanction of revered teachers.

Were any disposed to render to earthly governments the praise that was justly his due, Jesus bade them never to deny him when brought before governors and kings. But if any gave not honor to those in rule over them, Jesus commanded them to render to Cæsar the things that are Cæsar's.

"See that thou say nothing to any man," said Jesus; "neither go into the town nor tell it in the town:" — this, when men were naturally too bold, or the Kingdom needed prudent heralds. Again, he turned on a man who would quietly follow him with a dumb tongue, and commanded him to leave his company, and go everywhere proclaiming how great things the Lord had done for him.

If any were full of light and careless talk, Jesus would remind them that they must give account for every word in the Day of Judgment. But some, who were slow of speech, were so quickened by contact with him, that they filled the world with the fame of Jesus, and were prepared to sit down at his right hand in the last dread Day.

To men of timid mind, Christ taught the most invigorating and terrible doctrines. To those of uncompromising,

severe, and cold intellects, Jesus showed how he could die for his enemies.

Thus the whole human race find their most profound wants met in Jesus, and the character of every man may be rounded to perfection through the modifying friendship of Christ.

Jesus, then, is the Friend we most need, to modify and shape us; we, complaining so much, and having so much to complain of, in ourselves,— with disproportionate lives moved by divers passions,— we need the molding hand of Christ upon us.

In this very hour, the Saviour of men is waiting by the wayside, and he is ready to enter into conversation with us; and if we will go to him, and confide in him, he will open to us a fountain of living water. And the very words of Jesus will be fulfilled in us,— "Whosoever drinketh of the water that I shall give him shall never thirst."

CHAPTER TWO.

His Manner in Attracting Attention.

EVEN if it is difficult, among the words of Jesus, to find formal discourses and call them sermons, it is plain enough from the Gospel text, that the conversational proclamation of the truth in three tours about Galilee were called preaching services; and it is not unlikely that our Lord at times addressed the multitudes at some length, even if informally, upon other occasions than that of the Sermon on the Mount, which is the only public discourse reported that modern usage would designate as a sermon.* If we cannot therefore speak of the manner or action of Jesus as a preacher in any modern sense, we may suitably ask what the Gospels say of his manner or action in *securing attention* to the truth and *enforcing his words.*

AN illustration of the manner of Jesus is found in an incident that occurred at the beginning of Passion Week. It is said that Jesus entered into Jerusalem, and

* The words of Jesus to his disciples at the institution of the Lord's supper were of the nature of a farewell address privately uttered.

into the temple : and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the Twelve. It was near the close of the day of the triumphal entry into Jerusalem, and the day before the second cleansing of the temple. When he came into Jerusalem all the city was moved, saying : "Who is this ?" And the shouting multitude answered : "This is Jesus, the prophet of Nazareth." According to Matthew, the blind and the lame then came to Jesus in the temple, and he healed them. And the Levite chorister boys in the temple sang : "Hosanna to the Son of David." As it came near nightfall, the songs ceased, and the prophet of Galilee ceased from works of mercy ; and he surveyed in silence the temple, with searching eyes looking about upon the den of thieves, upon the traders in sacrifices, and upon the money changers, as if wondering that the lesson he had taught them once before was now forgotten, and meditating on his repetition of the lesson on the morrow. In that solemn eventide his external appearance so impressed the people, that Mark, in gathering up the story of that day, forgot all about the songs of the children and the miracles of healing, as if the only incident of the day, after the triumphant entry, was the silent walk of Jesus about the holy house, with unspeakable dignity in his mien, and with eyes which probed the consciences of the guilty men who had dishonored the temple of the living God. He had entered the city like a king in triumph, and there was something regal in his bearing as Jesus seemed to fill the Father's house with a presence which drew men's eyes off

all else; as if they beheld the glory of the only begotten Son of God.

The very presence of Jesus seemed at times to glow with supernatural power, producing effects so astonishing that some writers have spoken of this as if it were miraculous. While we need not resort to such a theory to account for the marvelous results, we may admire that air of ineffable authority and justice and might which was manifest when the Son of Mary gathered up a handful of the rushes that were used for bedding the cattle on the floor of the temple courts, and made a scourge, and then by word and act scattered the oxen and owners, the doves and the brokers, from the house of Jehovah,— which they had no right to invade with their unholy and unclean traffic. The moral sense of the sinners themselves and of the gathered multitudes applauded the deed; and the appearance of the prophet of Nazareth somehow enforced his claims to bear rule in that hour.

Did not John say of the glorified Son of Man that his eyes were as a flame of fire, and that his countenance was as the sun shining in his strength? When therefore those who came to apprehend Jesus in the hour of betrayal fell to the ground, they may have seen in his face and bearing an exhibition of the true character of the man Christ Jesus, the Incarnate Jehovah.*

* "He of whom John bore witness as the Christ; he whom the multitude would gladly have seized, that he might be their king; he whom the city saluted with triumphant shouts as the Son of David; he to whom women ministered with such deep devotion, and whose aspect, even in the

It seems clear from such incidents in the life of the Saviour that there was something in the manner of the man which drew attention to himself. And we may therefore well believe that in his ordinary work, as a prophetic Teacher and Preacher, he spoke with authority and not as the scribes.

A singular story is recorded in the tenth chapter of John, when the Jewish mob took up stones, to stone Jesus. Even as their hands were raised, they were arrested by something in the bearing of Christ, as he turned upon them, ironically asking them for which of his good works they were about to stone him. And for the moment he held them, till he finished his talk, and then escaped. This tact, this dignified and emphatic demeanor, this ability to quell a mob by the eye and voice, was one of the characteristics of Christ's power as a public teacher and preacher.

IF we inquire into what is called the manner of Jesus as a mere rhetorician, the action as distinguished from the voice, we find him making great use of the eye; "looking

troubled images of a dream, had inspired a Roman lady with interest and awe; he whose mere word caused Philip and Matthew and many others to leave all, and follow him; he whose one glance broke into an agony of repentance the heart of Peter; he before whose presence those possessed with devils were alternately agitated into frenzy or calmed into repose, and at whose question, in the very crisis of his weakness and betrayal, his most savage enemies shrank and fell prostrate in the moment of their most infuriated wrath,—such an one as this could not have been without the personal majesty of a prophet and a priest."—DEAN F. W. FARRAR, *Life of Christ*.

"It is plain," says Keim, "that his was a manly, commanding, prophetic figure."

round about," as once in the temple. When the rich young man went away grieved, it is said that Jesus "looked round about," and having drawn all eyes to himself he said, "How hardly shall they that have riches enter into the kingdom of God." And in the story preceding, it is particularly noticed that Jesus fastened his penetrating, loving eyes upon the young man, "beholding him."

So when Peter, upon one occasion, took Jesus and began to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee,"—it is said that there was an emphatic pause, as well there might be when a man upon the earth would take it in hand to rebuke the Lord's Anointed; and the eyes of the Saviour were fixed on the disciples, securing their attention to a rebuke they would be likely to remember. "But when he had turned about," it is said, "and looked on his disciples," he rebuked Peter. This was purely rhetorical; he might have said it to Peter, without dramatic action. This "looking round about" made a great impression upon Peter, who was Mark's mentor in preparing his Gospel; and it is in Mark alone (save one instance in Luke) that we find reference to this trait in the manner of Christ as a teacher. Peter remembered the eye of Jesus, which was fastened upon him in the judgment hall, when the disciple denied his Master.

So, too, in that memorable instance, in which Jesus said that his disciples and all who did the divine will were next of kin to him, he first "looked round about" to give the greater emphasis to what he was about to say.

Such instances lead us to believe that what may be

called the "action" of Jesus the preacher, was remarkably well adapted to secure attention to the truth, and to enforce his words. And it seems likely that his elocution was equally striking. One so thoughtful of his manner must have been mindful of tones and modulations appropriate to his words. Was there not a winning, convincing voice, as well as matchless phraseology, that led to the affirmation, "Never man spake as this man"? We get little idea of the power of Demosthenes, and of the great orators whose fame has come down to us through the ages, from the words reported to us. We get little idea of the popular influence of Jesus as a preacher, from his reported words.

JESUS' habit of emphatically drawing attention to what he was about to say or do, appears in some of his miracles. For example, when the sick of the palsy was let down through the roof, Jesus merely said, "Thy sins are forgiven thee:"—as if the sick man was more grieved for his sins than for his palsy. And then the Master waited, to give time for the scribes and the Pharisees to turn over these words a little; and when they began to say in their hearts that Jesus was blaspheming, in presuming to forgive sins, he again took up his work. "That ye may know that the Son of Man hath power on earth to forgive sins, I say unto thee, Arise, and take up thy bed." And immediately he arose; and departed, glorifying God. The miracle was thus made to say, "Jesus, having power to heal the sick, is, also, clothed with authority to forgive

sins." This was the great lesson and object of the miracle: one was healed, but multitudes have been forgiven.

Then, too, take the case of healing the withered hand on the Sabbath day. The Pharisees, referring to a former miracle on the Sabbath, had asked Jesus whether it was lawful to heal on that day; and Jesus, at first, appeared not to notice their question. But they watched him, it is said. There was something in his manner which kept their eyes on him, and he knew their thoughts.

There is something very dramatic about the healing which then took place. Jesus said to the man which had the withered hand, "Rise up, and stand forth in the midst." And then, as he stood, Jesus questioned the Pharisees — and this was his true answer to their former question,— "I will ask you one thing :—Is it lawful on the Sabbath days to do good, or to do evil? To save life, or to destroy it?" There was then a pause, and his enemies, on their part, did not answer a word. Then Jesus began again to question them,— "What man shall there be among you, that shall have one sheep, and if it fall into the pit on the Sabbath day, will he not lay hold on it, and lift it out? How much, then, is a man (this man) better than a sheep? Wherefore it is lawful to do well on the Sabbath days." And then, it is said, there was another long silence, in which the Saviour "looked round about on them all with anger, being grieved for the hardness of their hearts." Then unto the man, who had been standing there all this while as the text for a sermon to the Pharisees on Sabbath keeping, Jesus said, "Stretch forth thine hand." And the Pharisees were filled

with madness at this strange logic; and they went out, and plotted to kill him. They could not stand those searching eyes, and that emphatic dramatic rebuke of their false notions of the Sabbath, and of their cumbersome tradition concerning the ceremonial law, and of their malicious hatred of the Messiah.

It was the manner, the emphasis, of Jesus' preaching, which made it such a power in bringing men to a decision for or against himself.

Jesus, moreover, in giving instruction, not only used his miracles for emphasizing his words, but they were sometimes made the very occasion of peculiarly fitting words, as if their main design was for a sort of object teaching. Take for example the sixth chapter of John. The feeding of five thousand was followed next day, when everybody was talking about the miracle, by a weighty discourse on the Bread which cometh down from heaven, as if the earthly might lead to apprehend the heavenly.

IT is related that upon one occasion, Napoleon told an ambassador, that if his sovereign did not do so and so, the French armies would dash the Austrian power into a thousand pieces. And as he said it, he struck with sharp blow a beautiful vase upon the desk by which they were standing, and shivered it upon the marble floor; just so would he break the Austrian empire. The use of symbols for enforcing the words spoken, was common with the prophets of Israel; horns, yokes, girdles, broken bottles, were used: and the prophet of Nazareth plied like instru-

ments in his teaching. The curse upon the barren fig tree is an example,— a curse on profession without possession, a symbol of Israel.

Look for a moment at another illustration of the unique style of teaching which Jesus adopted. While it can hardly be called object teaching, it has in it the use of a symbol, and also much of the dramatic element.

One day after the Saviour had been beset by Sadducee and Pharisee, he thought to warn his disciples against their teachings ; but he did not say it out straight, as most of us would have done. He knew that when they left the wicked and adulterous disputants, and entered into a ship to go over the lake, the disciples had forgotten to provision their vessel, and had with them only one loaf of bread ; and he waited, therefore, till, tossing on the uneasy waves, they were getting hungry,— when he abruptly said, " Take heed, and beware of the leaven of the Pharisees, and of the Sadducees, and of the leaven of Herod."

And then he was silent ; as if he was waiting for his words to work in their minds, like leaven in meal. And they, it seems, went to talking about it among themselves, wondering what he meant. And finally, when they — first rummaging among their luggage — missed their bread, they came to the sage conclusion that he was warning them against getting anything edible of bakers, Pharisaic and Sadducean. It just accorded with the spirit of that age,— if they did not like a man's doctrine they would not trade with him.

They said, " It is because we have taken no bread."

And then, after a little, Jesus reminded them that they need not feel troubled about bread, so long as he was with them.

"O ye of little faith, why reason ye among yourselves, because ye have brought no bread? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?"

They said unto him, "Twelve."

"And when the seven loaves among the four thousand, how many baskets full of fragments took ye up?"

And they said, "Seven."

And he said unto them, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?"

"Then understood they," says the story, "how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

He did not tell them plainly that he meant doctrine, though he did say that he did not mean bread. And they got it through their skulls at last, that it was a figure of speech he was using; and when it got through, it stuck fast. The rough fishermen never forgot it. They steered wide of Pharisaic and Sadducean doctrine after that. But we do not read that Jesus multiplied their one loaf to satisfy their well whetted appetites. He went hungry, and allowed them to do so,— save as they lunched on this precious morsel of wisdom, to give dangerous doctrine a wide berth.

Now this was a little drama, taking considerable time for its unfolding. Perhaps Jesus thought of it when they were passing over in the ship,— just how he should teach this lesson the most effectively. Most of us would have merely spent the time going over, in petulantly scolding about the Sadducees and the Pharisees ; and telling the disciples in round terms to look out for their doctrines,— for they were bad heretics. Certainly the course the Saviour took was the more dignified and impressive ; and the lesson stands out on the Gospel page to-day, attracting us to it by its unique presentation, and we ourselves are careful to "beware" as did those who first heard it.

WHEN upon one occasion our Lord omitted the ceremonial washing before eating, and so violated the usage of good society, it was to draw attention, and to give emphasis to the rebuke he was about to administer to those, who, though pure in their own eyes, were not washed of their filthiness.

And when Jesus washed the feet of his disciples, his deed gave weight to his affectionate command that they should have the same spirit which actuated him. A mediæval exposition renders it thus : —

"I will not serve the Creator," says man. "Then I," saith the Creator, "will serve thee, O man. Do thou sit at the banquet ; I will minister to thee, and I will wash thy feet. Do thou rest ; I will bear thy sicknesses, I will carry thine infirmities."

Jesus did not need to speak many sermons, since he acted so many. Indeed his whole life was such as to add emphasis to every word he uttered. So thoroughly did his example enforce his precepts, it has been justly said that "Christ came not to speak the Gospel, but to be the Gospel."* When Jesus said, "Follow thou me," men were invited to imitate one, who though he was rich yet for the sake of men became poor, that they through his poverty might become rich. By the life of self-sacrifice, by the laying down of life itself, he spoke to the human race, declaring the hatefulness of sin, and manifesting the love of God. This example is never worn out, it is a story the race will hear with new wonder age after age:—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life."

* Alex. McLaren, D.D.

CHAPTER THREE.

His Rhetorical Power.

IT was remarked by the late President McCosh of Princeton, that "Plato and the Greek philosophers spoke and wrote only for the educated, and never thought of addressing the great mass of the people, who were in fact despised by them; but of Jesus it was said that the common people heard him gladly: this constituted a new era."*

Among two millions of people, Jesus made three preaching tours, going from village to village, besides the instruction he gave outside of Galilee. "The time is fulfilled, and the Kingdom of God is at hand,"—this was his message; "repent ye, and believe the Gospel." When he saw the multitudes, he was moved with compassion, because they fainted and were scattered abroad, as sheep having no shepherd. The Holy Land was full of synagogues, yet the truth was not adapted to the people by the rabbis; who discussed trifling nicety of forms, and captious questions. The common people heard Jesus gladly, and the hearts of the poor thrilled with new hopes, and high and holy aspirations.

* *Christianity and Positivism.* Compare p. 279. New York, 1871.

THE prophet of Nazareth appealed to the Scriptures, to the Divine authority, and to the human conscience; but everything was informal,— nothing more sermon-like than his farewell discourse to his disciples, or his words upon the Mount. He presented no dry and argumentative processes of reasoning. His plain and simple words were easily understood. And he was skilled in gaining the people's attention.

He put the truth into such shape as to suit the story loving, story telling Orient. He made a single parable more effective than many a book full of our modern theology or sermonizing. His brief and pointed lessons have passed into the proverbs of the nations. The world can never forget the wonderful story of the love of God as it is expressed in the words we often use,— "the returning prodigal." Seeing a man going forth to sow,— since the man did not become one of our Lord's hearers,— Jesus straightway seized on him, and made him a text for his sermon; nor will the story ever pass from the memory of mankind. The everyday similes of our Saviour have obtained such hold on the common mind that their very titles seem to suggest infinite riches of wisdom and knowledge. The Pearl and the Hid Treasure, the Leaven, the Tares, the Unmerciful Servant, the Wicked Husbandmen, the Marriage of the King's Son, the Talents, the Ten Virgins, the Good Samaritan, the Rich Fool, Dives and Lazarus, the Lost Sheep, the Unjust Judge:—these are the words we prize more than the great libraries of the world.

JESUS made a great deal of use of familiar objects to illustrate his instructions. Grass blades and wheat fields, fig trees, and miles of yellow mustard trees along the lake shore or stretching far over hills and plains, became his preachers. He looked out on regions clad in living green, and then as the scorching south wind swept over the country for a day or two, turning every living thing into the color of ashes, he spoke of that grass which to-day is, and to-morrow is cast into the oven. Jesus had watched the reeds by the brookside, shaking in the wind. "The birds of heaven, and the lilies of the field," says Lange, "become, through him, the thoughts of God." He spoke of God's care of the birds; he noticed their nesting. He alluded to the fowls of the air, and the harmless doves upon the flat roofs of Nazareth. The color of the evening sky appeared in his discourse, the rising of shower clouds, and the lightning from east to west as he had seen it on the hills of Galilee,— these illustrated the points he made. The grapevine is constantly appearing and reappearing.*

Mr. Beecher, in his comments upon the *Life of Christ*, has called our attention to the fact that in his comparisons, Jesus did not make use of nature wild, so much as nature cultivated: "There are in the Gospel narratives no waves, storms, lions, eagles, mountains, forests, plains." "It was the city set upon a hill that our Lord selected, not the hill

* It is not needful to suppose that John xv was spoken near the vineyards in the valley; it might have been suggested by the cup at the Lord's Table.

itself, or a mountain ; vines and fig trees, but not the cedars of Lebanon, nor oaks." "Human occupations furnish the staple of his parables and illustrations." "The plow, the yoke, the seed-sowing, the harvest-field, flocks of sheep, bargains, coins, magistrates, courts of justice, domestic scenes, —these are the preferred images of our Saviour's discourses."

While our Lord was greatly moved by the beauty of the earth, he drew men's attention only to the homely facts of the daily life,— if by them he might make an entrance for the truth. He watched the shepherds, till he was certain that it was the voice of the Master which led the sheep to obey him, and that no change of dress could cheat the wise flocks ; living speech being the index of the soul, while robes and ornaments may be shifted every hour. Fishers and fish nets preached for him, and laborers debating over their wages ; and he knew the time for the reapers to go forth. As a young mechanic at Nazareth, he had seen excavations made, sometimes thirty feet below the surface, to reach the underlying ledge, and then arches built up to the superstructure ; and when he spoke of that which he had seen, some house that was not founded on a rock, swept away by a sudden rain pouring in torrents down a hillside, all the ages hearkened to his words, and "a house on the sand" is a phrase in the mouth of every one.

Not Socrates himself, who was forever talking about some craftsman, placed so great honor as did Jesus upon the everyday activities. He remembered the housewife's broom ; and the search for some small coin, in the ordinary dark house, without a window. He knew about leaven, and

at the morning hour he had watched the women with their bread ready for the baking, going forth to the public ovens outside his home in Nazareth. He noted in memory the ill judgment of men who put new wine in old goatskin bottles. And either in the house of Mary his mother, or in the house of the careful Martha, he saw that it was bad economy to patch old garments with new cloth, and he straightway put that homely illustration into one of his sermons; and the poor of the earth, and good housewives — the uncounted multitudes who have had to mend old clothes, and withal to mend their soul's garments, — have always remembered it.

Nor did Jesus fail to utilize his observation of the amusements of little children, and turn the illustration against chronic fault-finders. Feasting and music and dancing were introduced as rhetorical embellishments of the most serious of his parables.

His illustrations throughout give the impression that Jesus had a genial and a human interest in all human affairs; and this gave him favor with the multitude.

HIS popularity as a preacher and teacher was enhanced by resources so varied, that he was without a match, in points quite outside of his miraculous power.

He not only grounded his instructions upon the Holy Scriptures, which were known and accepted by all; he not only took texts out of the history of his people, as when he talked about manna at Capernaum, where the very carving over the door of the synagogue suggested it; — but he was so familiar with the Old Testament history and poetry that

he always had an answer at hand for his adversaries, and he had the tact to use his information in a telling way.

He was moreover so well versed in the whole category of principles which underlie universal human conduct, that he could instantly solve difficult questions by announcing some general rule, that would obviously apply in all ages, settling the matter definitely and forever.

As a master in logic, singularly skillful in irony when occasion required it, he yet exercised a studied calmness of utterance, and rarely used invective.

He had the rare art of combining what appeared to be informal or colloquial statement, and exactness of phraseology; as if he had thought out every conceivable topic,— through and through,— and could in a flash give an expression of his thought that would require no mending at any subsequent age of the intellectual progress of mankind.* "Every sentence which he utters," says Dr. Thomas Armitage, "is a masterpiece of uniqueness, as well in its literature, as in its philosophy and spirituality. There is nothing ill-balanced or embarrassed, feverish or disjointed, in his conversation and discourses. He is ever tranquil, measured, exact, pungent, and self-possessed."

Then, too, while his sayings are notable for their power in understatement, he was apt at judicious exaggeration, when by it he might fix things in memory, and stimulate

* PASCAL noticed this: "Jesus has said things so simply, that it seems that he has not thought of them; and so precisely, that we see clearly what he thought of them."

inquiry. And sometimes, for like reason, his words were riddles for subsequent solving. He caught at the proverbs of the people, and when he said that those who gained power with God in prayer could plant trees in the sea and move mountains, he meant just what the common people meant when they expressed the might of their teachers by saying of a favorite rabbi,— he plucked up mountains by their roots to-day. By sayings short, sharp, and personal he made new apothegms, and led men to turn about quickly in their spiritual career, to act for or against him. The sayings of Jesus were well adapted to a keen proverb-making people, and his words have gone out to the ends of the world. His words are eminently quotable; making complete sense in snugly put, portable phrases, adapted to pass from one to another like coin of the realm.

To crown all: in respect to longevity of influence, looked upon solely as a rhetorical merit, all the wisdom of Jesus,— appealing as it does to all mankind, and so attractive, pertinent, and usable,— is so *compact* that every man can carry it in his vest pocket; all the recorded words of Jesus, prior to his ascension, being not more than, say, one fifth longer than a single oration of Demosthenes.*

**De Corona.* The words of Jesus are to this oration as thirty-six to twenty-nine.

N. B.—*The topic of Jesus as a preacher and teacher is presented more fully on page 575, in an* ARTICLE by PROFESSOR W. C. WILKINSON *of Chicago University*

BOOK SIX.

Our Teacher.

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The World's Great Teacher.

CHAPTER ONE.

The Master and His Pupils.

THE pastoral work of the Saviour leads us to think of what he did in training others to become pastors and teachers of the new dispensation ; a work carried on mainly by conversations, and by the example of Jesus.

The students of the Pastoral College were selected to be eye and ear witnesses of the life and resurrection of our Lord. They were fishermen,— patient, careful, skilled, prudent, cunning to catch and to cure, versed in curious lore, able to adapt themselves to the intricate necessities of their business, bold and ready for enterprise in all weathers, men willing to toil all night ; men ever busy, mending their nets when not fishing ; men of wit to live, watching the markets. We have left all, quoth Peter. He had nothing to leave but a boat and a net.

The fish, the ship running before the wind, or a ship's anchor, were favorite symbols in the early church, engraved upon gems, or worn as talismans. And they sang songs in which Jesus is set forth as the Divine Fisherman :—

"Fisher of men, the Blest :
Out of the world's unrest,
Out of sin's troubled sea,—
Taking us, Lord, to Thee."

—CLEMENT OF ALEXANDRIA.

"The Magi," says Bengel, "were led by a star; the fishermen by fishes to Christ." It was the miraculous draught that filled their nets, that led Peter to an emphatic acknowledgment of the divine power manifested by Jesus. The apostle might have become an opulent fish dealer, and a local religious leader noted for a certain rude eloquence of speech : but when he let his lines go, and let go of such ecclesiastical prejudices as were already fastening upon him like barnacles, and when he followed Jesus,— he became one of the foremost powers upon this globe.*

The zeal and leadership of Peter; the ambition and native force of James, the son of Zebedee; the philosophic head, the loving heart, of the robust and manly John,— and his fiery temper brought under wise control; the doubting and enthusiastic nature of Thomas; the eagerness to lead men to Christ which characterized the simple and

* "We find, in tracing Peter's career, that his zeal was mixed with many inconsistencies. Inconstancy compromised his ardor; temper lurked in close alliance with his impetuosity; and violence of speech was a mortifying appendage to his vehemence. But Christ saw that he had in him the noble material of a vital and victorious apostleship, and it is most interesting for us to see how the benignant spirit of the new faith worked upon him, till it finally purged out the old, bitter leaven, refashioned him into a self-commanding as well as an eager champion, and at last made him first and foremost of the twelve companions of his Lord."— BISHOP HUNTINGTON.

plodding mind of Philip,— Philip sought out by Jesus and first called of all that company; the guileless life of Bartholomew*; the rigid morality of James the Just; the practical talent of Matthew; the nameless virtues of Simon Zelotes, and of Jude,† and of that strong man Andrew, always one of the four leaders in that band of twelve; and even the economical turn of Judas Iscariot, carrier of the bag,— were all needed to complete the College of the Apostles. The full eyes of Jesus read these men, and comprehended at once the use they would be to him, and of what use he could be to them.

This, indeed, is a wonderful story. To say nothing of the spiritual relations which these men sustained to the beginnings of the new religious era, we find that out of some thousands of Galilean fisherfolk a little handful of obscure men became the followers of our Lord,—and in virtue of it, their names in after ages headed the list of the world's great men; they came, indeed, to be designated as patrons of princely merchants, warriors, and kings; cathedrals were called after them, and churches among all races of men; and their names were placed upon geographical landmarks in every quarter of the globe. A single one of these men, who went, it is said, upon a mission to the Scythians, is now the patron saint of one-sixth of the entire land surface upon this planet. Whether or not St. Philip, in his youth, had been a chariot driver, whether St. Bartholomew had been a gardener, whether St. John had been more often rebuked

* Nathaniel. † Lebbæus, the stout hearted.

by Jesus than any other except Peter,— it all matters not; their names were set apart to be honored during all ages.

The Itinerancy.

THE most that the disciples learned from the Master was acquired in a life of ceaseless wandering,— the peripatetic school of a divine philosophy.

When the peculiar mission of John the Baptist was ended, Jesus began to preach, and to call for followers, and to organize his Kingdom among men. He did not, like John, seek for lonely wastes, but he was oft in the crowded cities and densely peopled villages. His progress through the country was heralded by wonderful works, that called the multitudes together to hear his wonderful words.*

A retinue of the wretched sought him by rugged paths, as he walked hither and thither,— perhaps in the winter when snow was falling like wool, or the hoar frost was scattered, or when the ice and cold possessed the land. The robin redbreasts, the lark, and the nightingale, were acquainted with all his ways; the swallows, too, the sparrows, and the willow wren. And Jesus, a little in advance

* These preaching tours made a great impression upon the mind of HUMBERT DE ROMANIS, General of the Order of the Dominicans, in the thirteenth century:—

"Christ," he says, "celebrated the mass (the Lord's supper) but once; heard no confessions; seldom administered the sacraments; did not employ himself much in the liturgical adoration of God; but he was constantly engaged in prayer and preaching. Indeed, after he had once commenced preaching, he spent his whole life in that employment, much more than in prayer."

of his company, sometimes saw the foxes hastening to their holes, when he himself had no place for repose.

He in whom were hid all the treasures of wisdom and knowledge often entered into the synagogue, * or he taught by the side of the sea, or upon a hilltop, or upon the street, or in the open court of some private house. Rembrandt pictures our Saviour as standing upon a millstone preaching to the people,— to an unhappy woman, to a wretch convicted of guilt by his own conscience, to a mother and child, to an old man, to a group seated upon a bench near by, to unbelievers and critics.

In great part, these homilies were never reported † ; yet

* There were four hundred and eighty synagogues in Jerusalem. The synagogues throughout the country were open daily for morning worship, and for a continuous afternoon and evening service. The most devout Jews were in frequent attendance. Then, too, the second and the fifth days in the week were observed as such seasons of special worship as to call in the country people. It was therefore always easy for Jesus to find people ready to hear his words.

† See, for example, Mark i : 21,38,39 ; and ii : 2,13 ; and vi : 2,34 ; and Luke v : 3. These unrecorded sayings of Jesus must have entered into the speech of the times and the traditions of the early Christian generations. One such saying is quoted in Acts xx : 35 : "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Do we sometimes regret the loss of those precious words, and try to imagine with what parables and pithy sentences the vacancy may be filled? But we are like the men who could not with the wealth of a kingdom finish one window which the genii had left incomplete when they built a palace.

Yet our Saviour affirmed, "In secret have I said nothing." His words that we now have, contain the germs of all we need ; like grains of celestial wheat, to satisfy the whole world with that bread which cometh down from heaven.

we know that he everywhere proclaimed those principles which should underlie the everyday life of those who would live as the sons and the daughters of the Almighty.

And every day, whether walking between the cactus hedges, or plucking the grain that crowded the path, the Master was tutoring his learners: "Why are ye so foolish?" "Do ye not understand?" "Know ye not this parable?" "Have I been so long with you, and yet thou hast not known me?" Sincere, faithful, and impartial was the Master; nor did he foster their pride and lack of reason.

So affectionate was the Son of Man that his disciples dared be familiar with him in some moods,—so much so as to tempt him with evil suggestions. So Peter in his carnal weakness once took Jesus to task, and began to rebuke him for not doing as his disciples wanted to have him do.

Sometimes, however, Jesus bore a forebidding aspect, or manifested a certain divine dignity of bearing, which kept men from venturing too near; so fending off familiarity and needless questioning, that at times no man durst ask him further questions. So came the disciples to know that there was a distance which could not be bridged by words, between them and their Lord. As a Teacher, his sayings now manifested unspeakable tenderness, then sharp severity; so he timed his words to the needs of those who followed him.

The main secret of the influence of Jesus over his disciples was in the fact that they found in him,

Not a Doctrine to be Believed,

BUT A PERSON TO BE LOVED.

THEY believed his doctrine by first loving his character. They loved his character by being first drawn by his personal love to them ; a love which they learned to look upon as divine,— as God's love : "In this was manifested the love of God toward us," said the apostle John, "because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son."

Love is the universal solvent. Having drawn men to himself, Jesus fastened them to himself by the cords of love. And then he introduced the truth into their minds a little at a time. Not otherwise could he have handled those young men, some of whom were so rash, and others of doubting disposition, and all slow of heart.

His warm personal affection appeared in his desire to have three disciples near him when he was in bitter sorrow ; and when he encouraged one to repose his head upon the bosom of his Lord. He was tender, sympathetic, charitable, and patient ; nor was he "ashamed" to call them brethren, although they were ignorant, and selfish and cowardly. Did he not affirm that they had kept his word, when they had merely tried to keep it ; and that he was glorified in them, when his glory was but imperfectly reflected ? He accepted the will for the deed, and he knew that they desired to glorify him. He upbraided them not because they

forsook him and fled, but because of their unbelief in his resurrection. Ought they not to have expected it?

We shrink from trenching upon the personality of another,— from so much as touching his person; only among intimate friends is there more freedom. It was a token of great affection that Jesus said to Thomas, "Handle me, and see."

It was this personal love of Jesus Christ that awakened a personal love to him, "He first loved us." *

The disciples were attracted to the person of their Master. They believed in him, although they did not comprehend the full scope of his mission. It was not until after some years of reflection, and of spiritual enlightenment, that the new ideas they obtained from Jesus gained such power over their lives that they became Christians, instead of being Jews devoted to their Messiah.

They learned through love, they found the embodiment of the truth in Jesus †; his sublime precepts and simple rules of conduct, and the clear theological principles upon which they were based, were easily understood, and so practical as to be realized in his own life; he lived perfectly,— as if indeed God were the common Father, the God of love,

* "The hold which Christ has, is chiefly dependent on those personal affections and the reverential regard, which souls, that receive Christ, entertain towards him."— PRESIDENT WOOLSEY.

† "Jesus Christ and his message are so interwoven and interlaced in such a fashion, that you cannot get rid of him and keep the message. He himself is the truth — Christ is Christianity."— ALEXANDER MCLAREN, D.D.

and all men brethren with a golden rule of conduct between them.

Does not the sword of the Spirit require a handle? Must not the truth, sharp, bright, keen-edged, and piercing be *embodied in somebody's life?* The truth of God was *concrete in the life of Jesus.* Hence his leadership of the twelve, and of all the hosts of the people of God throughout the ages.

This embodiment of the truth in a life has proved to have in it a motive-power never found in mere abstractions. The consistency of the character of Jesus gave such power to his teachings as to quite transfigure the world of dogma. In him, we now see that the vital principles of truth are related to life, as soul to the body; the ethical truths uttered by Jesus being so set forth in his own life as to present the most lovable character known to history. It is this which has gained for him the adherence of a great variety of personalities, no one of whom has discovered anything lacking in the proportion of his attributes.

Mankind is strongly moved by sympathy, they take to truth when bodied in a life. Mankind has great imitative powers; a life can be imitated,—while many cannot tell beforehand how abstract truth would look in a life.

The personality of Jesus had its effect upon the twelve apostles and the five hundred other disciples of Jesus. They were fair representatives of the average man, sympathetic, imitative; and the principles of the New Testament at once appeared in some hundreds of lives,—and a new era was so entered upon. If the Christ-like character

has to-day any foothold upon the earth, it is traceable from the hundreds of millions back to millions, and from millions to thousands, and from thousands to hundreds, and from hundreds to the twelve, and to Jesus himself.

The heroisms of Christendom began in Galilee, in "the personal following of a personal leader." * The moral structure of the Kingdom of God in the world to-day, exists through the personal imitation in all ages of the character of Christ, who is to mankind the very vision of God. The personal fascination or personal magnetism of the character of Jesus, is through his manifestation of the positive and well proportioned moral character of God, who loved us before the foundation of the world.

To the blunted perceptions and perverted taste of the age in which Jesus lived, he was without form or comeliness. A few indeed saw the beauty of his holy and self-denying life, and called him Master and followed in his footsteps; and

* Rt. Rev. Phillips Brooks, D.D.

In his sermon on the Living Christ, the Bishop also says of the twelve apostles: "These men, living close to Jesus all the time, deep in the secrets of his nature and his life,— they needed no miracle to tell them what he was. He was their constant miracle." This thought is amplified by Professor J. R. Seeley, in *Ecce Homo* (Compare pp. 176, 177): "Some men have appeared who have been as levers to uplift the earth and roll it in another course,— Homer by creating literature, Socrates by creating science, Cæsar by carrying civilization inland from the shores of the Mediterranean, Newton by starting science upon a career of steady progress; but these men gave a single impact, like that which is conceived to have first set the planets in motion: Christ claims to be a perpetual attractive power, like the sun which determines their orbit; they contributed to men some discovery,— Christ's discovery is himself."

to their praise will it forever stand on the heavenly record, that the Son of God on earth was not utterly unappreciated nor utterly misunderstood. No men ever lived who added such glory to humanity. The vast and imposing array of poets and sages, prophets and kings, throughout the world's whole history, have not added such nobleness to our race as did the humble friends of the wayfaring Christ, in that they were his friends. For that was an age when men bound heavy burdens and laid them on other men's shoulders; that self-seeking age would not know a self-denying Redeemer. It is the one saving feature of such an age, that there were in it a handful of men who dared be Christ's disciples.

The nobility, the grandeur, of the work carried out by the apostles is closely connected with the instruction they received from the Master; from his direct tuition in words, as well as from his charitable, patient, catholic life.* It is expressly stated that the apostles gathered themselves together in their peripatetic academy, and told Jesus not only what they had done, but what they had taught.† This rehearsal, whether it originated with them, or was suggested by him, indicates the relation of pupils and Master. They learned his lessons. However imperfect their learning, and imperfect the exhibition of his character in theirs, God used these imperfect instruments for working a sociological revolution in the world; bringing in an era when

* Matt. xviii: 21, 22. Luke ix: 54, 56. John iii: 16, 17. Mark xvi: 15.

† Mark vi: 30.

the sick and the sorrowing were to have fair consideration in the kingdoms of the world,— of which the devil then claimed the ownership, possessed, as the kingdoms were, by robust leaders, prosperous, hardhearted, and selfish.

When Jesus drew men to himself, centered their lives upon himself, making himself their Master,* they found not only rest in imitating his meekness and lowliness, but his yoke so easy as to be related to their spiritual lives as a bird's wings are,— a burden indeed, but light and helpful in soaring heavenward.†

Jesus inspired common men to do uncommon deeds ; the weak were made mighty, the cowards bold and ready for martyrdom. Men who fled at sight of his cross, readily ran to their own crosses. Those who walked with the Nazarene, were so filled with the spirit of their Master that men took knowledge of them, and knew that they had been with Jesus.

"Follow thou me:" forsaking all, we follow,— to be loved by him, disciplined by him, nourished by his teachings, trained to his service,— calling to our brothers throughout the earth, "We have found the Messias."

"Jesus calls us, o'er the tumult
Of our life's wild, restless sea ;
Day by day his sweet voice soundeth,
Saying, Christian, follow me."

—Cecil Frances Alexander.

* Matt. xxiii : 10.

† Suggested by a simile of St. Bernard.

"Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,—
Thou, from hence, my all shalt be.
Perish, every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition,—
God and heaven are still my own."

—HENRY FRANCIS LYTE.

Follow Me.

Comfort those who weep and mourn,
Heal the wounds by sorrow torn;
Walk the path that I have worn,—
Follow me, follow me.

Mercy now to all proclaim;
Sinful man to save I came:
Call the guilty in my name,—
Follow me, follow me.

Bend with me, on prayerful knee;
Bear thy cross, and thou shalt see
Laurel crown the shameful tree:
Follow me, follow me.

Never yet was I alone,
God in love I've ever known;
List and hear, of love the tone,—
Follow me, follow me.

CHAPTER TWO.

His Originality in Thought.

IF men are divided into two classes,—those who stamp their own impress on society, and those who are merely molded by society,—then Jesus was the most eminent personage who has ever appeared upon this globe; since no one has contributed so much of original vital force as he to the formation of new social conditions. Various social classes are affected by this or that leader, but Jesus reaches every class.

His unique personality was actuated by powers within, calling him, impelling him, to a certain course. He needed no prompting or direction from the ecclesiastical authorities of his times; but his divine nature manifestly appointed him to his work,—and, in it, he was animated by ideas native to his mind. Save in respect to boldness, faithfulness, unselfishness, humility, and in his attitude toward moral evil, he had nothing in common with John the Baptist. He had not the ordinary rabbinical book lore. The sages of the far east he knew not, nor the wise Greeks; and the far western paganism had as little to offer him as the barbarians of the Orient. He was not a man limited by his

own times, or his own country. His thought was as free, as if from heaven.

The entire substance of his teachings is so familiarly known to us, that we think of his maxims as being mere truisms ; yet in his own generation they excited the utmost astonishment. It is expressly stated, that it was his "doctrine," at which they were astonished.* The Sermon on the Mount was not apparently more surprising to his hearers than the words he uttered upon many other occasions: "His word was with power," "He taught them as one having authority."

His teaching was wholly religious,† and it was wholly in accord with the Scriptures of his people. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." He seized upon many points in the Old Testament, that the scribes and Pharisees had missed, or misapprehended ; taking out certain great principles of life and faith, and making them the principal dogmas of the new dispensation. And in doing this, he acted as the Word, the authoritative expression of the Divine Mind ; so, when compared with the scribes and rabbis, he was original and independent,— pouring new light upon the ancient ritual and upon the holy hymns of earlier ages.

One of the ideas which Jesus made prominent was that

* Matt. vii: 28, 29. Mark xi: 18; and vi: 2. Luke iv: 32.

† "He never refers to secular history, poetry, rhetoric, mathematics, astronomy, foreign languages, natural sciences, or any of those branches of knowledge which make up human learning and literature."—PHILIP SCHAFF, D.D.

of the Fatherhood of God. There are more than three times as many allusions to the Heavenly Father in the Sermon on the Mount, than there are in the whole body of Hebrew Scriptures; and the Gospels call God our Father more than thirty times as often as the entire Old Testament. It was a new era opening to mankind, when God appeared under this familiar designation of human love. Its scanty use in the Old Testament seemed like one of many poetic terms,—Jesus brought it into common use; and henceforth the love of God—affirmed by a few in the elder time—was now trumpeted from the housetops.

This prepared the way for a living spiritual worship, in the place of a defunct ritualistic service. The personal habits of Jesus, his "wont" to pray, had great weight with his followers. And his comments upon prayer are of distinct and unique value in the Biblical texts relating to the topic.

Closely connected with this, is the emphasis Jesus placed upon man's sonship of God, quieting man's unrest, and leading him to apprehend that which is the greatest in life. Jesus taught men that if they are relatively ignorant of God, or even prodigals, yet are they sons, who need spiritual renewal and a prompt return to filial love and service.

From this grows out the doctrine of the brotherhood of man: the rights of man, equality before the law, equal chance in the competition of life, brotherly love, mercy, the forgiveness of injuries, benevolence, the right use of wealth, the Golden Rule,*—all these are involved in our

* "A rule as portable as our self-love."—JOHN HARRIS, D.D.

Saviour's teaching upon this point. It was this which tended to break down the difference between the Greek and the barbarian, the bond and the free. It tended also to repress intolerance, and sometimes to count outsiders as disciples. Jealous sectarians were changed by Jesus into the most charitable and catholic of men.*

Then, too, in making luminous the relation between man and his Maker, Jesus placed so much emphasis upon the doctrine of a future world, that it passed into a proverb that life and immortality are brought to light through the Gospel. An idea to which little reference was made in the Old Testament, now came to be one of the great factors in the new dispensation.

There are two other points relating to the originality of Jesus that invite consideration: the one, what Jesus said about himself; the other, his idea of the Kingdom he was about to establish.

* "My neighbor is neither my fellow-sectarian, nor my fellow-countryman, nor my fellow-churchman, but man in need."— Rev. C. A. Row, in his "*Jesus of the Evangelists.*"

CHAPTER THREE.

His Self-Assertion.

THE principles announced by Jesus, then so new to the world, proved, under the Holy Spirit, and through the instrumentality of the early disciples, to be the historic beginning of a new age in the realm of ideas. This religious movement centered about the proclamation of Jesus, that he was to receive the undivided homage of every human soul, and that his followers must prepare for him a Kingdom throughout the earth.

St. Paul did not say, "If ye love me, keep my commandments," or "If any love not Paul let him be accursed." Yet Jesus made this claim for himself. Others might seek the truth, he was the truth; and the allegiance of all lovers of the truth was due to him alone.

The other doctrines of Jesus, and all his maxims, found their authority in the central truth, that he would draw all men personally unto himself. The self-central character of Jesus' teaching is illustrated by our finding forty-six references to himself in one chapter of the Gospels.

UPON the truth of his Messiahship he would build his Church. "Christ was the Rock," says Augustine, "upon which Peter himself was built." After this confession of Peter, for prudential reasons, lest he needlessly antagonize his enemies, Jesus charged his disciples that they should tell no man that he was Jesus the Christ.* And in the next verse, it is said, from that time he began to show his disciples what he should suffer, and his death. Yet when the end came, he uttered before the high priest, in that solemn hour in which he was condemned to die for it, the same truth that had been first made known at Jacob's wellside.† There can be no difference of opinion upon this point,— that Jesus claimed to be the Messiah, and that he looked upon it as his mission to be the Saviour of the world.

As the Messiah, or the Son of God, he claimed to be the source of spiritual life, through whom men would come to the Father.‡ He did not bid the weary and heavy laden go to God with their burdens, but to come to himself.§ He represented himself as the living Bread from heaven, of which if a man eat, he will live forever.‖ He claimed to be the spiritual light of the world.¶

Jesus taught that he himself was the center of the moral universe, in such sense that all men were to come to him for salvation. He pardoned sin, and claimed authority to do

* Matt. xvi : 20.

† Mark xiv : 61-64. Matt. xxvi : 63-66. Luke xxii : 67,68.

‡ John xiv : 6. § Matt. xi : 28. ‖ John vi : 51. ¶ John viii : 12.

it.* In his conversation with Nicodemus, Jesus taught the master in Israel "heavenly things," "known" and "seen" by the Son of Man, concerning the scheme of salvation: — God so loved the world that he gave his Son; who must be lifted up; that whosoever believeth in him should not perish: that the world through him might be saved.† In accord with this, Jesus demanded supreme love, and cross bearing in his service.‡ And he bade his disciples celebrate his self-sacrifice for the world's salvation, throughout the church, during all ages, in the maintenance of the Lord's Supper.§

THERE are several particulars in which Jesus associated his claims with the claims of Jehovah, as if classifying himself with God. Take, for example, the passage (John xiv: 1), "Let not your heart be troubled; ye believe in God, believe also in me"; words uttered under the shadow of the cross, and with a vision of his sepulcher at next door.

In John v: 17-46, Jesus claimed to have a share in the unceasing energy of God in his providential care and all sustaining force,— "My Father worketh hitherto, and I work." And then, when the Jews thought his words blasphamous, he entered into a more detailed statement; claim-

* Matt. ix: 6. Mark ii: 5,10.

† John iii: 11-17. The same thing in substance is stated in John vi: 37-40.

‡ Matt, x: 37,38. § Mark xiv: 22-24. Luke xxii: 19, 20.

ing power to raise the dead,* to judge the world,† to carry on the works of God, and affirming that this was the Scriptural teaching concerning the Messiah. The record in John x: 24, 25, 30, 33, 36-38, leaves no doubt that the Jews understood Jesus as classifying himself with God as to his claims.‡

Jesus said many things which affirm his pre-existence.§

Jesus associated himself with the Father,‖ in the promise of a future-abiding with his disciples.

He who had no place to lay his head, affirmed that he would prepare a place in heaven for his disciples.

Jesus associated himself with the Father, as the prayer-hearing God.¶

Jesus associated himself with the Father in sending the Holy Spirit.**

He associated himself with the Father, and with the Holy Spirit, in the baptismal formula.

Jesus claimed all authority in heaven and in earth, and that his mandates †† were to be observed in discipling all nations.‡‡

* In John x: 18, Jesus says that he has power to lay down his life, and to take it again.

† This claim is elaborated in Matt. xxv: 31-46.

‡ Jesus' claim, in Matt. xii: 6, 8, to be Lord of the Sabbath day, and greater than the temple of Jehovah, must have seemed blasphemous to his enemies.

§ John iii: 13; vi: 33, 35, 50, 51, 62; viii: 58; x: 36; xvi: 28; xvii: 5.

‖ John xiv: 23. ¶ John xiv: 13, 14; xvi: 23, 24. ** John xiv: 16, 26.

†† What Jesus taught, as in John xiv: 28, about his mediatorial office, and his subjection therein to the Father, does not conflict with all the affirmations he made as to his essential nature.

‡‡ Matt. xxviii: 18, 20.

IF such words were found in Socrates, in Plato, in Aristotle, in Pliny, or in Cicero, it would be said that divine honors were claimed. And the very least that can be said of the public ministry of Jesus of Nazareth is this : that he lived every day upon the assumption that he was to be the Redeemer of the world. It was the main thing about him.

If it was a delusion, it was interwoven with all his thoughts and all that he did. If his pretensions were ill-founded, the idea indicated intellectual disorder. There was, however, a certain calmness and even balance in his daily living, such as we associate with sanity of mind. If we lay aside for a moment the question of his Messiahship, and take up the character of Jesus in its ordinary manifestations, and consider what he taught, and what he did, and what he was in the well-rounded proportion of his intellectual and moral gifts,— and then if we take one glance along the ages, and consider what benefits have accrued to mankind through the influence of Jesus, does it seem credible that a beneficent Providence should connect such a life and such an influence with insanity in the mind of Jesus? It would be out of analogy with the usual divine operations. The universe is not the outgrowth of unreason ; and "God in history" has not so ordered it that the most progressive part of mankind during two thousand years has derived its most helpful influences from a mind hopelessly insane in its principal intellectual conception. "If," says Professor Talcott, "if there ever was a sound human intellect, clear,

well-balanced, and raised above every influence that could disturb or cloud its operation, it was the intellect displayed in the recorded life of Jesus of Nazareth."*

Still more preposterous would it be to think of Jesus as deliberately setting out to impose on his contemporaries and after ages, by attempting to imitate God so closely that man would credit the deception. He taught, that all men should honor the Son as they honored the Father.† Did he seek to lead men into idolatry? He did nothing to rebuke the belief, taking root in the minds of his disciples, that he was the Son of God. Would he not have done so, if he had been merely a good man? Jesus was not sincere, if he was not divine; not unselfish, not humble, not honest, if he was not the Son of God. Peter frankly said to Cornelius, "Stand up, I myself am also a man." If Jesus was merely

* "The Christ of the Gospels shows not the faintest trace of fanaticism or self-delusion. On the contrary, he discouraged and opposed all the prevailing carnal ideas and hopes of the Messiah, as a supposed political reformer and emancipator. He was calm, self-possessed, uniformly consistent, free from all passion and undue excitement, never desponding, ever confident of success even in the darkest hour of trial and persecution. To every perplexing question he quickly returned the wisest answer; he never erred in his judgment of men or things: from the beginning to the close of his public life, before friend and foe, before magistrate and people, in disputing with Pharisees and Sadducees, in addressing his disciples or the multitude, while standing before Pontius Pilate or Caiaphas, or suspended on the cross,—he showed an unclouded intellect and complete mastery of appetite and passion; in short, all qualities that are the very opposite of those which characterize persons laboring under self-delusion or any mental disease."—PHILIP SCHAFF, D.D.

† John v : 23.

a man, should he not have frankly told Peter so, when the disciple confessed his Master's Messiahship? The silence of Jesus was fraudulent unless he was the Son of God. "See thou do it not," said the angel to Saint John, "for I am thy fellow servant: worship God."* Was the angel more honest than Jesus? Jesus was not "the faithful and true witness,"† unless he was what he claimed to be.‡ Unless Jesus was what he claimed to be, his denunciation of hypocrites would have recoiled upon himself.

Yet, "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "It cannot," says Dr. Joseph Parker, "be an easy task hypocritically to represent God upon the earth, without now and again letting the mask slip aside. How can the finite steadily carry the Infinite, when the Infinite is at war with him? Christ must be more than a good man, or worse than the worst man." "The only alternative," says Professor Talcott, "that remains to us is :— either, to accept him for what he declares himself to be ; or, to ascribe to him without any qualification, the boldest, the most arrogant, the most blasphemous of all impostures, yet an imposture steadily directed to the promotion of the highest style of good-

* Rev. xix : 10. † Rev. iii : 14.

‡ "If Christ is not truly God, then Mahomet would indisputably have been a far greater man than Christ, as he would have been far more veracious, more circumspect, and more zealous for the honor of God, since Christ, by his expressions, would have given dangerous occasion for idolatry ; while on the other hand not a single expression of the kind can be laid to the charge of Mahomet."— LESSING.

ness, and connected with a life which, except upon this revolting supposition, is a life of sinless perfection, and the only such life, that has ever been lived upon earth."*

It is very common to say of a man who is well known to us, that he is "not the kind of a man" who would do so and so. The study of the character of Jesus Christ shows that he was neither insane nor wicked,— he was not that kind of a man. "If," says the author of *Ecce Homo*, "if his biographers have delineated his character faithfully, Christ was one naturally contented with obscurity, wanting the restless desire for distinction and eminence which is common in great men, hating to put forward personal claims, disliking competition and disputes 'who should be greatest,' finding something bombastic in the titles of royalty, fond of what is simple and homely, of children, of poor people, occupying himself so much with the concerns of others, with the relief of sickness and want, that the temptation to exaggerate the importance of his own thoughts and plans was not likely to master him ; lastly, entertaining for the human race a feeling so singularly fraternal that he was likely to reject as a sort of treason the impulse to set himself in any manner above them. Christ, it appears, was this humble man. When we have fully pondered the fact, we may be in a condition to estimate the force of the evidence, which, submitted to his mind, could induce him, in direct opposition to all his tastes and instincts, per-

* *Christianity and Skepticism:* Lecture by Professor Daniel S. Talcott, D.D.

sistently, with the calmness of entire conviction, in opposition to the whole religious world, in spite of the offense which his own followers conceived, to claim a dominion more transcendent, more universal, more complete, than the most delicious votary of glory ever aspired to in his dreams."

When we "look at his unaffected and all-pervading piety, at his universal and self-sacrificing benevolence, look at his purity and elevation above the world, listen to his prayers for his murderers on the cross," * we cannot think of Jesus as being the kind of a man who would be easily deceived in regard to his own mission, or who would deceive others.

It is much more reasonable to suppose that God revealed himself in the person of Christ, than to suppose that he who was the highest realization of earthly excellence, was secretly proud, and self-seeking and hypocritical; or self-deceived, and deceiving others throughout fifty or sixty generations of men.

"Jesus," says Pascal, "spoke so simply of the greatest things, and even of divine things, that we feel that he must have been familiar and at home with them." His character confessedly accorded with his high claims. And the most pure and elevated among mankind find that in his character, which still stands before them as an unattained ideal perfection. "In his person, speaking human language,

* President Mark Hopkins, LL.D.

mingling freely in human society, the world saw that which permanently raised its idea of God." *

The Infinite Majesty, the Creator of the ends of the earth, was never more alone in the universe, than was Jesus Christ upon the earth, in his nature and in his activities,—forever solitary, and forever occupied in the new creation: both equally manifesting God in his self-revelation in the physical and in the spiritual creation. Is it not the chief study in earthly lore, to learn to know God aright, and Jesus Christ whom he hath sent?

* Professor Dods, *Essay upon Trustworthiness of the Gospels.*

CHAPTER FOUR.

A Kingdom to Establish.

THE teaching of Jesus concerning the Kingdom of God, was, like the other ideas he put forth, but the expression of a thought with which he had become familiar in studying in Hebrew history, poetry, and prophecy, in early manhood at Nazareth. His originality consisted in more sharply outlining the nature of the Kingdom, in its principles, and in giving great prominence to the idea in his teaching, and in making definite plans for realizing the visions of ancient seers by establishing the spiritual reign of God among men in world-wide relations.

The old dispensation had made it clear that there was a perfect moral providence ruling over the world, yet the Jewish system was essentially provincial; and Jesus threw aside the old religious machinery,* and gave to the religious spirit of his people new forms through which to work —forms adapted to the whole world.

There is no lack of originality in this scheme,— a Nazarene Carpenter setting out to redeem the whole human

* This was the final effect of his teaching, when connected with the providential movements pertaining to the fall of Jerusalem.

race by spiritual ideas of such a nature that they could be carried to every part of the globe. The novelty of it, when the scheme came to be understood, and when men knew what the ideas were, was well fitted to enlist the interest and enthusiasm of the choicest spirits in the Hebrew and the Gentile world.

It was a deliberate plan to outreach the grave, to pass on beyond it, to seize upon limitless years, to project his personality upon all coming time. It was connected with a vital movement, that had been already working during some centuries: and Jesus took up the work of the most clear-sighted and devout priests, prophets, and kings of the elder world,—and what he did was with reference to the entire sweep of after ages. Soberly, serenely, he did what God had been doing in the moral government of mankind; and the goal he set for himself was not one to be reached in his lifetime, but after a long series of centuries. And in doing what he did in his brief years, he took nothing from his contemporaries, but to such as received him he imparted such power as they needed for carrying forward the Kingdom of God,—"I appoint unto you a kingdom." He no sooner said this, than he came to the end of his life; but his work was successful, in that there were men so imbued with the spirit of their Master as to be prepared to reign in a spiritual kingdom. It was to be a reign of righteousness, of love to God and man; and it was to be advanced by moral means. It was this thought, which, like an undying seed, was planted in the hearts of a few disciples.

The rabbis had thought the Messiah would bring to them

political freedom; and Jesus was misunderstood at first by the apostles, and they sometimes doubted the expediency of his course, and they were disappointed at his death. But the heart of Jesus knew no discouragement, he was confident of future days; and he calmly acquiesced in the subjection of his people to Rome, and wept over the sorrows of that national dissolution which he foresaw. He foresaw also the universal dominion of truth, purity, and peace, among men; and when he was about to die, he assumed that his Gospel would be preached throughout the world, and that deeds of kindness and fealty to him would be spoken of in far away realms and climes. So in that despairing age, Jesus proclaimed the final triumph of the truth, and the subjugation of mankind by force of ideas and the power of love, rather than through the conquest of arms.

OUR Saviour taught that the Holy Spirit would be the divine instrumentality for carrying forward this work. When we consider the contribution of Jesus to the world's thought, we are, for one thing, to note this: he took the doctrine of the Holy Spirit from the Old Testament, and gave new force to it; portraying certain characteristics of the dispensation of the Spirit, and leading his disciples to rely upon the Holy One, as in effect the present Christ in all ages,— so baptizing them with the Holy Ghost and with fire.

"God permitted," says Chrysostom, "the single temple at Jerusalem to be destroyed, and erected in its stead

a thousand others of far higher dignity,— 'Ye are the temples of the living God.'" "He dwelleth with you, and shall be in you," said Jesus. When, therefore, Luther was tempted, he took refuge in the words of Jesus, saying to the adversary, "Martin Luther does not live here, Jesus Christ lives here." When an eminent, modern seer tells us, "I see not any road of perfect peace which a man can travel, but to take counsel of his own bosom," we wish to add, "Blessed is that bosom in which the Mighty Counselor abides." "I dwell with him that is of a contrite spirit," saith the high and lofty One who inhabiteth eternity.

Thou God of prophet's fire,
To Thee our souls aspire:
We cry with tongues unclean,
We cry with anguish keen,
For touch of living coal
To cleanse the life and soul.

To Thee is our desire,
O penetrating fire;
Our hearts for Thee aglow,
We kindle Thee to know,
Thou God of prophet's flame,—
The Heat, the Light, Thy name.

Baptizing fire, descend,—
The light of God to lend
To lisping tongues of fire;
Our lips shall never tire
Thy name to sound on earth,—
Thou Fire of Heavenly birth.

IN selecting the twelve, Jesus did not first call the rich or the scholars of the nation; he took men as he found them, not men of genius but of common sense. He set out to establish his Kingdom, as to its human instrumentality, by the activity of the average man, of ordinary diligence and thoughtful thrift,— working men, baptized and sanctified, in whom the Holy Spirit was indwelling.

The influence of Christianity in uplifting the world cannot be accounted for, on the theory of a mere human life of Christ, or by the ordinary operation of human activity. What perpetuated the influence of Jesus, and what gave efficiency to the apostles of the new faith, was the power of the Holy Spirit. The life and work of Jesus, and of his disciples in all ages, but represent a part of that mighty movement which had been begun of old time, and which has been carried forward through hoary centuries until now, and which will continue while sun and moon endure, — the activity of Infinite Love in redeeming mankind, in perfecting the moral evolution of the race, in recreating man in God's image.

It is only by the doctrine of the Kingdom of God that we can account for the outcome of the relatively obscure life of Jesus. The very fact that he was, upon his own theory and in the sober judgment of vast multitudes of men, in some proper sense the incarnation of the Infinite Power that makes for righteousness, avails us nothing, in accounting for the amazing results of his mission, except as it is connected with what went before and what came after in the moral govern-

ment of the God with whom we have to do. Unless the words of Jesus are true that "the Father worketh hitherto, and I work," and unless it be true that the Spirit of the living God has worked during all subsequent ages, and is to work until the average man upon this globe is in the image of God and in harmony with him, and until society is regulated by the law of love, the life of Jesus was that of a carpenter without significance; and, upon the other hand, if it be credible that God has so made the world that he can continue to have to do with it, and so made man that he can influence him for good, and if God is governing this world, then it is altogether credible that God was in Christ in such sense as to make good the affirmations of Jesus in regard to his mission,—and if so, then the life of Jesus appears in its historic relations, God with us, as he has been since the beginning, is now, and ever shall be.

It is in this light alone that Jesus' choice of the apostles seems reasonable, or defensible. It was a choice made in accordance with God's design to use and to honor the average man, and to fit him for high place now and in ages unending. If Jesus had not been confident that his work was of a piece with what went before and what was to come after, in its divine energy, then he would have bungled at his work like an awkward carpenter patching up God's moral world through the instrumentality of wealthy extortioners, and prejudiced, learned, and cruel ecclesiastics.

The contrast between the circumstances under which the teachings of Jesus were uttered, and the blaze of glory

which afterwards surrounded his words, has been by no one better set forth in two paragraphs than by Mr. J. M. Lowrie :—

"We have here brought before us a young man born in lowly life, having no advantages of position, or even education, to lift him above the mass of men ; and contenting himself by instructing, with the voice merely, the humble classes in society in one of the meaner provinces of the Roman Empire. For three or four years he spent his time in these pursuits ; he gathered about him a meager band of disciples, not above his own state ; he awakened only persecution and contempt among the influential men of his own nation ; and before he reached the middle age of life, he was condemned as a malefactor, and put to a violent and shameful death.

"After his death the most remarkable and permanent power belonged to one whose life, up to its latest moment, had been full of humiliation. His were the mighty words of the world. They were living and life-giving principles, which took hold upon men with regenerating power. There was nothing in his claims, his teachings, his promises, to inflame or to gratify the ordinary passions of men ; no honors to be won, no ambition to be gratified, no sensual pleasures to be enjoyed. Yet his words were powerful as no other teachings have ever been upon the earth. They went forth from the narrow boundaries of Judea, and attacked the hoary prejudices and superstitions of the pagan world ; and in a few centuries, the Gospel of the despised man of Galilee became the avowed faith of the

Roman Empire. And now for many ages, during which hosts of great men have risen and been forgotten, his words, wherever received in their simplicity, have had a power to cast down superstition, to change the aspect of human society, to teach men the true principles of freedom, to awaken impulses that refine and strengthen and elevate humanity, and to support true morality and true piety,—that seems strangely in contrast with the feeble attainments of his life work, and with the apparent triumph of his foes in his death upon the cross."

There is no way in which this can be accounted for, except by the truth of the doctrine of the Kingdom of God, which reveals to us the work of Jesus as one part only, the most vital part, of the scheme of human redemption, which began before the Christian era, and which has been actively carried on by the Holy Spirit in the later centuries. If the Kingdom of God is credible, then the Incarnation is credible ; and the historic effects attributed to the life and work of Jesus are easily explicable. And the chief effect is seen to be the elevation of the average man, through awakening in him the moral energies that constitutionally belong to him by his being made in the image of God.

IT is in the light of the doctrine of the Kingdom that we understand the method of man's moral evolution,—slowly unfolding during the cycles of human history.

Man's moral redemption is not wrought out by formally following book directions ; it is wrought out through ideas which transform the life. Jesus first of all bound his dis-

ciples to himself by ties of personal affection,— and then, after that, revealed to them the crosses they should bear as his disciples ; adapting his words to their minds, by an orderly progression of thought,— first shadowing, then clearly showing, one by one, the fundamental ideas of his Kingdom. At first, he was easily understood ; then the minds of his disciples were tasked, as the Master went forward. His early claims seemed so simple, that it was like continuing the work of John the Baptist ; yet he ended with demanding the undivided homage of every human soul. At first, his comments on the Mosaic code showed the spirituality of the law ; afterwards he proclaimed himself to be the Lawgiver, equal with the Father. He first led a life of self-sacrifice, and taught others to do it ; and then he explained that his death upon the cross was needful to fulfill the Scriptures,— that a suffering Messiah must found a new Kingdom of Love.

He tempered his words to the ability of his disciples to profit by them,— "I have many things to say unto you, but ye cannot bear them now." In the minds of the disciples, the Messianic ideas were developed gradually ; and the timeliness of his teachings is a lesson to all after ages.

Jesus has never been surpassed as a teacher ; he knew how to draw out the mental force of his pupils. He did not do all their thinking for them. Nor did he impart too much information, but left something for the scholars to do. He aroused their thinking faculties, and taught them principles of world-wide application. He gave them seed-thoughts ; vital like the seeds of the mangrove, which sprout before

they fall, and are so weighted as to fall with the sprout uppermost,— so that they begin to grow as soon as they touch the ground.

Jesus was far more than a carpenter ; he did not undertake to govern the lives of his disciples through measuring lines,— chalking out states of mind by compass and square. He announced, rather, certain principles of conduct,* by which they could and must regulate their practice,— so making them independent and trustworthy. Their attention was not directed to sinnings, but to sin ; they were to contend against that selfishness which is the essential element is all wrong doing. He developed individual manliness, by putting upon each one the responsibility for his own self-making or marring.

Jesus taught no casuistical mechanics,— a living by forms, ceremonies, and states of mind ; but he gave to every disciple ideas by which to govern life, and then bade him shift for himself like a man. He addressed himself to conscience, and led men to attempt to do the will of God ; and he trusted that in such an exalted life they would have power to regulate their common affairs in a moral manner, without minute directions from him.

A striking illustration of the method of Jesus is found in his political teachings : he did not teach politics,— yet he taught moral principles which overturned empires. He appeared to be regardless of external circumstances, or im-

* "Let him that is without sin cast the first stone : " this is a very Christlike anecdote, even if not authentic. The principle is, that those who would enforce the law must obey the law.

mediate events,—fixing his mind rather upon some far off age when righteousness and justice would be meted out, and when the oppressor would cease to do evil ; and he set to work to insert in the minds of men righteous and just ideas by which ultimately to right all social wrongs.

Another illustration of his method of promoting freedom of development in his Kingdom, is found in the fact that Jesus formulated no creed, but gave his disciples such material that they could make one. Would it not have been easy for the Master to give a definite creed in a few words, and so silence the sound of controversy in all ages ? Yet, he did not saw and hammer his dogmas, to make them fit men square or round. His disciples were kept in tow, not by mere theological leading strings, but by intellectual and moral leadership. He chose to have men study, he would discipline them in thinking. Many of his words were to be understood only by taking time for reflection. His phrases were of deep and philosophic import, far reaching, and fruitful of students in all generations ; so that the Christian Church has furnished the intellectual leaders of mankind,—men able to formulate and to defend their symbols of faith, and to set forth the results of Christian thinking, age after age.

THE very idea of a Kingdom of God among men, implies the conduct of operations during many ages of history ; and it implies an *Infinite Patience*, self-control, kind dealing, and the repetition of line upon line in giving in-

struction. No one can read over the details of the encounters Jesus had with his disciples, his crafty enemies, and the rude multitudes, without being impressed with his self-possession, his long suffering, his meekness, and the iterative element in his teaching. Nor can one read the story without being impressed at every turn with the coolness and the even balance of Jesus under all circumstances. Nothing could be farther from the temperament of an enthusiast, or a deluded fanatic. He was wholly possessed by a great idea, and he was governed always by principle, never by impulse; his years of public ministration being marked by the same degree of patience that was exercised in his calm waiting, during thirty years of carpentry.

An illustration of this occurs in St. Mark's Gospel (i : 32-39), where Jesus refused to do good. When all the city was at his door, he rose up long before day and went into a solitary place; and his disciples searched for him, saying, "All men seek thee." But he turned a deaf ear,—saying, "Let us go into the next towns."

That is, he choose his work; rejecting this, and electing that. Not attempting to do it all, he sacrificed the less to the greater. He went into the next towns, that he might preach there also. In one town, or one small city, he might have stayed as a physician; and might even have given to that district immunity from future disease. But he took the broader, wider way.

Again in St. Matthew's Gospel (x : 5,6), Jesus narrowed the direction to his disciples,—"Go not into any way of the Gentiles, and enter not into any city of the Samaritans."

Why did he not manufacture disciples by miracle, raising up enlightened and zealous children of Abraham out of the stones, so that the Samaritans and the Gentiles might have heard the Gospel news without delay? Nothing erratic, however, was there about his ministry; he planned to carry on his work a little at a time, in an orderly manner, — by a natural development like that from seed to fruit. It was connected with a Kingdom, in which moral evolution is marked by slow and sure processes; like the work of God in creating, developing, and sustaining the physical universe.

We can see therefore why Jesus should walk patiently with perfidious Judas, and those who were slow of heart. He did not expect them to be rooted and grounded in love, except by the inworking power of the Holy Ghost. The unbelief, and misbelief, and prejudice, of narrow-minded disciples called for patience on his part. "If I had a friend," says Dr. Bushnell, "who was always making me to appear weaker and meaner than I am, putting the flattest construction possible on my words and sayings, professing still, in his own low conduct, to represent my ideas and principles, protesting the great advantage he gets, from being much with me, in just those things where he is most utterly unlike me — I could not bear him even for one week, I should denounce him utterly, blowing all terms of connection with him. And yet Christ has patience large enough to bear us still."

So, too, in dealing with the ecclesiastical leaders of Jewry, Jesus proceeded upon the principle that it would be

long before his mustard seed would grow into a tree. He came unto his own, and his own received him not. What an inexpressible disappointment it would have been to Jesus, if the main end of his life had been to gain the good will of his contemporaries. "Consider him who endured such contradiction of sinners against himself." In the discourse in the eighth chapter of John, Jesus was ten times captiously interrupted, unfairly contradicted, or reviled. In the midst of very solemn words, one of his hearers broke in, asking a question about division of property. He was taunted as a suicide, when he spoke of his home in heaven. The eye and lip of scorn were familiar to him. Yet there was about him nothing abject, nor did he swerve from his supreme purpose on account of Pharisaic sneers.

The kindly light, so clear, and piercing like a sunbeam, shone in darkness; and the darkness comprehended it not. The fickle multitude were ready to feed from his bounty, or to crucify him, according to the mood of the hour. Having eaten to satiety their barley loaves and fishes, they left the crumbs scattered about, and had no appetite for the Bread that came down from heaven. Only a handful of men, easily counted, took up the cross to follow him. At the very highest estimate, out of five thousand seated about his miraculous table, not one in ten became a disciple in the lifetime of Jesus. When the Son of God came to earth, he had a right to expect a good greeting; but he was not so successful, in the immediate results of his preaching and teaching, as we should have thought beforehand that the Son of God would be. It was a part of his humiliation:

the God-man consented to be unsuccessful in pleading with men. He saw men turn their backs on him. Did not Capernaum admire his miracles, then treat his moral mandates with cold neglect? Nazareth had no faith in his miracles, no patience with his words; and the rabble, who had known him when a boy, took him up behind the city, and tried to throw him off a precipice. He made three preaching tours in Galilee, and had a great following; but the crowded villages rejected his doctrine. Did not the man who was cured of a disease of thirty-eight years' standing, use his new strength in leaguing at once with the enemies of Jesus? It would be easy to believe that his voice, too, joined in the bitter cry—"Crucify him, crucify him." Yet Jesus was moved by compassion, whenever he saw a crowd; as if they were sheep without a shepherd.

Jesus knew that his humbling religion would be long in conquering the proud race of man; that his lofty precepts would find slow entrance into minds groveling in the dust. He knew that his gentle religion would find it difficult to win rough men to believe on him; and that so severe a religion would be slow to lead men to believe in such justice. Yet he knew that at last, all the meek of the earth and all the just of the earth would be attracted to himself. He did not wildly lead a rebellion against Roman oppression; but he steadily worked to promote that holy life, by which his countrymen might be free indeed. He put forth those principles which remodeled society. Jesus did not fret in the midst of a wicked world. During four thousand years a violent race had run riot over the globe. Jesus came;

uttered a few parables, healed a few sick,— and died. Four years after, Caligula reigned. Twenty-one years after, Nero reigned. Galba, Domitian, Decius, Diocletian, and such creatures reigned for three hundred years ; then the principal figures in history were cunning and worldly minded ecclesiastics, and petty puppet kings, for twelve hundred years more. Did not Jesus know that this would be so ? Could he not see the line of coming kings ? Did he not know that it would be hundreds of years before his religion would get to the throne, and take a great part in history ? Yet Jesus did not fret ; nor was he anxious for the success of his doctrine. Day by day, he was speaking the words that were spirit and life ; yet he knew that they would fall powerless on the ears of the masses of mankind for many generations,— as snowflakes falling on the sea. A voice from heaven said, " This is my beloved son, hear ye him," but Jesus knew that men would not hear him. Yet he spoke right on every day, and his words had the vitality of the thoughts of God.

Fretting is no part of the work of reform. Amid the intolerable reign of Satan, Jesus bore up and began his own reign. Nor was he out of heart in the midst of apparent disaster, the ignominious failure of what seemed — to contemporary Jewish and heathen historians — an insignificant career.

It was this sublime patience that attracted the attention of St. Paul, a patience connected with the reign of God : " I am also your brother, and companion in tribulation, and in the Kingdom and *patience of Jesus Christ.*"

So there was founded upon the earth that phase of the Kingdom of God now known as the Church of Jesus Christ :—

"The Church of apostles and martyrs, of fathers and confessors ; in catacombs and in prisons, in deserts and caves of the earth, in palaces and cathedrals ; in exile and in missions, in all ages the one flock of God, the Church of the past, the Church of the present, the Church of the future, chanting ever the same faith, holding ever the same Christ, as it was in the beginning, is now, and ever shall be, world without end." *

"Our God, our help in ages past,
Our hope for years to come ;
Our shelter from the stormy blast,
And our eternal home :
Under the shadow of thy throne
The saints have dwelt secure ;
Sufficient is thine arm alone,
And our defense is sure." †

* Joseph P. Thompson, D.D.

† *The topic of this chapter, the Kingdom of Christ, is also the subject of a chapter by* Professor Sewall, *page 512. Vide also an* Article by Rev. William Herridge, B.D., *in Book XI., Chapter 7, upon the Democracy of Jesus, which illustrates the far-reaching influence of Jesus as a practical reformer, in promoting the Divine Kingdom among men.*

CHAPTER FIVE.

His Gentleness and Severity.

JOHN the Baptist apprehended only the severe side of the Saviour's character,— "Whose fan is in his hand"; gathering the wheat, and burning the chaff. His own speech was of sharp and stinging quality. Yet the fierce men of war became meek; lawyers learned new lessons; priests and Levites were taught by him; the debased and hopeless found new life, and formed new purposes. So the friend of the Bridegroom prepared for the coming of a spiritual Kingdom.

THE teaching of Jesus in regard to advancing the Kingdom of God, implies a state of warfare, in order that men of good will may be at peace: "first pure, then peaceable." Jesus never taught that it was a matter of indifference how men were related to him; they must decide against him, or be on his side. Jesus joined issue with the world, the flesh, and the devil.*

* "The factious disputing of Pharisee and Sadducee, the wild fanaticism of the zealots, the eccentricities of the Essenes, the worldiness of the priests, the profligacy, the domineering, hard-hearted ambition of the Roman world, the effete rhetoric of the Greek world, found their proper level in the presence of an influence which ran counter to them all."— DEAN STANLEY.

With a majestic self-assertion of his claims, with great boldness identifying himself with the work of the Father and Moral Governor of mankind, and setting himself up as the attested representative of the Highest, he spoke with authority, with a certain urgency, in an aggressive spirit, bringing matters to a crisis in respect to personal allegiance or hostility. Did he not test the multitudes with such doctrines that many left him? He sifted them. Men were to be attached to him by the truth or not at all. "Come unto me," he said, "take my yoke upon you." But they had to leave Mammon behind them; he would allow no divided service,— "He who is not with me is against me, and he that gathereth not with me scattereth abroad."

The teaching of Jesus was preëminently incisive. His appeals were direct, personal, pointed, practical; inviting men to immediate action for, or against, the Kingdom of God. Take, for example, Luke ix: 59, 60:—

The man was called a disciple by one evangelist. He probably talked of becoming one: but when Jesus spoke to him about actually doing it, his hollow heart was discovered, and he was off,— "Suffer me to go [having departed] to bury my father;" as if already out of sight of the Saviour. Jesus read the character of the man at a glance, and bade him decide now or never.*

* To care for his father's old age was his intent. Or, if a burial was imminent, the Nazarite law (Numbers vi: 6, 7) would direct him to follow Jesus at once. The man expressed no purpose ever to follow (compare Elisha, I. Kings xix: 19, 20); had he been ready to go, his name might have been added to the honorable roll of those who soon went forth everywhere to preach him who was the Resurrection and the Life.

So, too, when an eager young man, with a heart full of unrest, came "running" for eternal life,—he aimed high, and then refused the means of reaching what he sought; having learned that his money was his master. Zaccheus decided instantly to give up all: yet this young nobleman lacked one thing, amid all his treasures.

Upon another occasion, Jesus startled his hearers by turning round in the face of a crowd who were following him, and saying abruptly, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This was his text, and the men pricked up their ears to hear the short and pithy sermon or explanation he made of the text. They were given to understand that this business of chasing round in a crowd after a popular favorite, was a very different thing from taking up the true work of disciples. He would not have a wavering unreliable mob at his heels, when they ought to be at the work of godly decision and self-denying service. And he finished up his remarks to them on that occasion, by using what seems to have been a favorite form of speech with him: "Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dung hill; but men cast it out. He that hath ears to hear, let him hear." Then he went on his way again.

That his hearers should make good use of their ears, and hear pungent things, he was determined. He made the men about him know what they would be at. If they

would follow him, he said that he had not so much of a home on this globe as the foxes had. No man putting the hand to his plow was permitted even to look as if he would go back. Whoever would build must first count the cost and do it intelligently. He that was not ready to forsake all he had could never become a disciple. "Seek ye first," said Jesus, "the Kingdom of God, and his righteousness": God first, and man second; or there is no disciple.

When Jesus saw crowds gathering together in the name of religion, he knew that they might side with the enemies of God when there should come up test questions; and he would have men out and out his, or not his,— "Whosoever doth not bear his cross, and come after me, cannot be my disciple." It was this close and sharp personal preaching, that separated out from the aimless multitudes a handful of men, who began to conquer the world for their Master.

IT is plain enough, therefore, that Jesus could not get on with the Pharisees,— they were too wicked. He might have tolerated their jealousy and their misinterpretation of Messianic Scriptures, and all their sanctimonious puerilities, but he could not do otherwise than utter in tender words of inexpressible sorrow his condemnation of those moral vipers, who crawled in and out of his Father's house, defiling it. True workman as he was, he still might have borne with them for shirking their share of life's burdens, yet their devouring widow's houses invoked his wrath. He did not object to their building tombs to the prophets, but that

they should themselves be like whited sepulchers called down his curse.

Jesus was the "Friend of Sinners," yet, in his character he was "separate from sinners"; and when the Pharisees could not be led by love, he turned upon them: "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." Beholding their foredoomed capital, he wept over it, but the tears of Jesus did not hinder the march of the legions. He wept over the precious stones of the city; but he did not revoke their doom, nor was one stone left upon another in all Mount Zion.

The rabbis were all Pharisees, and they sat in Moses' seat, as the true successors of prophets and patriarchs. There were, of the Pharisees, six thousand heads of households in Judea, in the time of Herod the Great; forming an overwhelmingly strong party of wary and wily disputants, ever ready to quote the elders in Israel of preceding generations, ready in the technique of ritual observance, learned in mystical lore, and as a class perverting the law to unrighteous uses.* They found in Jesus more than their match; one whose words they could not take hold of before the people.

Contact with rigid Pharisee and subtle Sadducee did not lead Jesus into wild statements concerning spirits in the other world, or to a lax interpretation of the law; he was

*In the time of Herod, no Jewish intellect was permitted even the slightest political activity; and all the pent up energies of the ablest men in the nation were given to formulating definitions and directions as to the Mosaic law.

guarded in his words and of well-balanced mind, observing due proportion in the truths he announced. He was, among the sophists, still straightforward ; and he was free from all taint of the hoary superstitions that were fostered and perpetuated by the bigots of his people. He rudely shocked the oriental notion that the old is always sacred, that custom is law even in morals, that the new is revolutionary. The spirit of the East was devout in the ritualistic worship of an unseen God, testifying for him in an age when idolatry occupied the throne of the world: it was the miracle of Jesus' life that he set free this religious spirit ; breaking, for many in Jewry, the rigid and rusty shackles of venerable formulas, which had been rubbed up and riveted anew by each new generation of the scribes and the Pharisees.

With the scribes and Pharisees, their malignity was religious,—it was piety in them to slay Christ: this was the standpoint they occupied. Finally, all that was worst in Judaism came to be considered but a synonym for Pharisee ; until the very name of Pharisee became such an abomination that it was definitely dropped out of Jewish nomenclature after the fall of Jerusalem.*

* Hating Jesus, his name and his memory, yet they gave in their bitter testimony to the facts of his life ; the Talmud, says DEAN FARRAR, contains a score of references to Jesus, confirming his stay in Egypt, his Davidic descent, his miracles, his apostolic following, his excommunication by the Sanhedrin, his crucifixion, and even his innocence.

AS a training for the Twelve, and for the disciples of Jesus in early ages, the aggressive spirit of the Master had to do with the great success that attended the proclamation of Christ and him crucified in the years next following the resurrection. It was affirmation, not negation, that attacked the Roman empire.

Meek and lowly were those who had been with Jesus, yet they proclaimed the full and fair proportion of the Saviour's character, which was modeled on the study of those Messianic texts upon which he had meditated during a score of years in his workshop at Nazareth. They knew that their Lord had read of old time, that he who was anointed to preach good tidings to the meek, to bind up the broken hearted, to comfort all that mourn, should also proclaim liberty to the captives and proclaim the day of God's vengeance. The Hebrew hymns, in his childhood, had taught Jesus that the Messiah should redeem the poor and needy from the hand of deceit and violence. And in the book of the law, he had read that he who was merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands of generations, forgiving iniquity, transgression and sin, would yet by no means clear the guilty.

So it came about that the Rose of Sharon was not thornless ; and that he, who had been named in ancient song as the Lily of the Valley, had been also called the Lion of the tribe of Judah. And men, too, were warned lest they provoke the wrath of the Lamb of God : "For whither should

we go for refuge, save to him? If we find wrath with him, with whom shall we find ruth?"

Christ was manifest as the Infinite Conscience, to maintain Moral Law among men. Was he loving and tender? Was he not also stern and sometimes filled with righteous indignation? Did not both meekness and majesty abide in his face? Is not the law of love a two-edged sword? Is not the Moral Governor of the universe the enemy of all who persistently oppose the law of love, all who attempt, so far as they are able, to break down the well-being of all worlds? To love holiness is to hate sin; nor can love do otherwise than be the enemy of all that is inimical to the object of love. If any one does not hate evil, how can he love goodness? Jesus would never quench smoking flax or be unmindful of the least sign of celestial fire, yet he would bring forth justice to victory. Did not his goodness have edge to it, to wield against badness?* Electricity is present in a myriad beneficent forms in nature, yet there are conditions in which it will rend the sky and tear the earth. Therefore it is written: "He that hath the Son, hath life; and he that hath not the Son hath not life;" "Whosoever shall deny me, him will I also deny;" "He that disbelieveth shall be condemned."

* "Your goodness must have some edge — else it is none."—EMERSON.

THE manifest mercy — the gentleness as well as the severity — of the mission of Jesus is set forth as a scheme of redemption. It was no mere ethical system, however sublime: the life and death of Jesus meant far more. It exalted self-sacrifice into a world-wide principle, for the practical conduct of men: and it made God and man to be at one.

When Thomas Aquinas asked Bonaventura to show him the library whence he had derived his stores of knowledge, in answer he pointed to the crucifix. "The Incarnation," says Faber, "is the point of arrival and departure of all history. The destinies of nations, as well as of individuals, group themselves around it." The salvation of the world has been wrought out by a spiritual Messiah, a suffering Saviour. Men are to be saved through faith in Christ and him crucified.

Jesus came to the earth as the expression of God's love to men, to teach that the Almighty is the All-merciful. Nor did the All-father ever upbraid a penitent prodigal before receiving him. "When Christ saith, 'Come unto me,' he does not say, 'First love, and then come.' No, 'Come' to him,— that you may be made to love him. He does not say, 'Come,' because you are melted into contrition; but that you may be: 'Come,' not because you have a deep conviction of sin, but that it may be made deep."*

"I am that wounded man; blessed Samaritan, heal me:

*Dean W. F. Hook.

I am that wandering child, that is not worthy to be called thy son ; Father, make me thy meanest servant : I am the lost sheep, O seek and save me ; bring me home, Lord, unto thy heavenly fold." *

"Thou art in the heart of those that confess Thee, and cast themselves upon Thee, and weep in Thy bosom, after all their rugged ways. . . . With inward groanings, I knock at Thine ears, and, with a settled faith, cast my care on Thee." †

"I have sinned," it is said in the prayers of St. Anselm, "I have sinned, and Thou hast suffered it ; I have offended, and yet Thou endurest me. If I repent, Thou sparest ; if I return, Thou receivest me ; yes, moreover, while I defer, Thou waitest for me. Wandering, Thou recallest me ; resisting Thee, Thou invitest me ; slumbering, Thou awakenest me ; returning, Thou embracest me ; ignorant, Thou teachest me ; grieving, Thou soothest me ; when I am down, Thou raisest me up ; fallen, thou restorest me : Thou givest to me asking, Thou art found of me seeking, Thou openest to me knocking."

All this faith and hope and love,—this penitence, this grieving, this self-abasement, this bringing the heart to God, this loud and importunate calling after the Father to receive his sinning child,—this is the outcome of the mission of Jesus, in its gentleness and in its severity.

* Christopher Sutton, D.D., A.D. 1600.

† Saint Augustine.

CHAPTER SIX.

The World's Great Teacher.

HEAVEN and earth, saith our Lord, shall pass away, but my word shall not pass away. If we take the hundred great men of history, and select from them all, those who have been great in the department of which Jesus made a specialty—the religious; if we write down these names; and if we then compare, one by one, their sayings with the words of Jesus, in whom are hid all the treasures of wisdom and knowledge, we shall find him unmatched in the purity of his ethical system, the sublimity of the truths he announced, in depth and breadth of reasoning upon the highest themes, in logical clearness, in insight into the moral wants of mankind, and in fervent love for humanity,— a standing miracle of moral wisdom out of heaven, the shadowless light of God. And even all this is but a part of what the apostle has called the unsearchable riches of Christ.

The poets, the philosophers, the sages, are notable for this excellence, or for that, but there is no one whom we can for a moment compare with the Man of Nazareth.

"Without writing a single line," says Schaff, "he set more pens in motion, and furnished themes for more sermons, orations, discussions, learned volumes, works of art, sweet songs of praise, than the whole army of great men of ancient and modern times."

The longest of the Gospels is little more than two-score pages octavo in good type, and the four with all their repetitions of the same things comprise not a hundred and fifty pages,—and yet we will match them against the libraries of the world for their moral and religious influence upon mankind. He was not an author, nor a scientist, nor a philosopher, nor a statesman, nor a warrior, but he was morally and intellectually unique in this,—that men have never found one error in his teachings, nor have they in eighteen centuries of amazing intellectual activity added one iota to what he advanced upon moral and religious subjects; and if any one challenges this, let him point out from all other sources the first ray of moral or religious truth that has been added to the teachings of Jesus.*

The words of Jesus never grow old,— they were fitted to the times in which he lived, but they are equally applicable to all lands in all ages. Neither was his instruction at that time so far in advance of men's moral needs, as to lose its pertinency. The words of Jesus were like the light from heaven, adapted to the morning or to the evening of the world.

* For this sentence, the Author is indebted to *Christ and His Work*, by CYRUS D. FOSS, New York, 1878. It is a condensed statement, based on what is said upon pages 49 and 51.

It is a far reaching truth, that sweeps away all rival claims for the moral supremacy, when we say of Jesus that he is "the eternal contemporary of us all." * "You never get to the end of Christ's words," says Dean Stanley. "There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted." †

WHAT has been said, however, in the preceding section is not to be insisted upon. What is truly unique in the teachings of Jesus is that which is behind his words,—his personal character, his life, and his death of self-sacrifice; in fact the very appearance of Jesus upon this globe was in expression of God's disapproval of sin, and his love for the sinner. It was the work of Jesus, first and last, to institute a scheme of Redemption, to bring back to God his wayward and wandering children. And when we speak

* This is the happy phrase of FRANCES E. WILLARD, LL.D.

† This chapter is for testimony. I will, therefore, cite Dr. GEORGE PUTNAM'S *Sermons*. Jesus, he says, commends himself to the most thoughtful men of all ages: "Nearly all the most eminent thinkers and writers in literature, philosophy, and religion, are not hostile in spirit to Jesus Christ. They do not wish to diminish his influence. They are most serious and earnest, if not devout men. They are not scoffers. They profess the highest appreciation of Christ, and regard themselves as promoting his true cause, his real and legitimate influence. The spirit which actuates them is not hostile to religion, or to Christ as its highest representative."

about the ultimate success of the teachings of Jesus, throughout the ages following his death, we put this foremost, that as a scheme of Redemption it has found no match for moral influence, among schemes originating with either or all of one hundred of the most eminent religious, moral, and philanthropic leaders of mankind.

We can never get the full measure and sweep of Christ's teachings, except as we take into view their relation to the dreary ages of history. The primitive man was brutal. During untold years, violence had reigned in the earth. This Nazarene peasant showed his relationship to the Eternal God — who foresaw the end from the beginning — when he brought a message of peace on the earth to the men of good will. And although ages swept onward before his ideal had a perceptible influence upon the nations, yet the illuminating spark of divine fire had fallen upon the earth. The Hebrew dream of a golden age to come, taking definite shape in the mandates of the Son of Man upon the horns of Hattim, marks an era in moral evolution which gives unspeakable dignity to Jesus, and sets him apart as the Moral Leader of mankind. The advancement of the Kingdom of God in the world so carries with it the influence of Jesus, that his name is exalted above every name.

This arises mainly from the fact that in God's moral government of the world, the government was upon his shoulders, and Jesus was made the King of kings. The appearance of God in history, marked and decided as it was in the old dispensation, was so pronounced in the new age, that Jesus may be spoken of as the chief exponent or

executive of the Kingdom of God for after times. He expounded its theory, he made clear the principle of love which underlies every part of its movement. He established the Kingdom, as the leading power among the principalities of the world. It was the empire of righteousness, gaining sway in every quarter of the globe.

"In all nations above the line of semi-barbarism," says Professor Talcott, "his law is to-day the acknowledged standard of right; and in his name, professedly at least, kings reign and princes decree justice. Through influences going forth from him, whole races of men have been brought up from the depths of savage life. The annals of all time may be searched in vain for the record of such a change accomplished by any other agency. Every step of substantial moral progress recorded in the history of mankind since his time, has had its origin in his teachings. This position which Jesus occupies in general history, is a position for which the whole preceding history of the world was a preparation. He is the central figure of all ages. *Is it conceivable that such a position can have been allotted by an overruling Providence, or even by blind chance, to an imposter, or a fanatic, or a being that never existed but in fiction?*

"His Kingdom was to be established primarily in the hearts of individual men. To individuals the call was addressed to become his subjects; to love him with a supreme affection,— and to take his life of labor and sacrifice for the good of others as the model for their own lives. Individuals were brought under the influence of that love,

which was manifested in giving his life a ransom for many. In whatever part of the world the words of Jesus have been made known, there have always been found hearts ready to receive them; and to these they have become the medium of a new life. A NEW STYLE OF CHARACTER has come into existence,— a character to which nothing more than a distant approximation has ever been witnessed in lands unvisited by revelation, and even that but rarely,— a character the controlling element of which is supreme love to Christ, and love to man for Christ's sake, and which is uniformly referred, by all in whom it is exhibited, to the power of Christ working in them. This character, in its distinctive features and in its practical manifestations, is essentially the same in every land, and has been so in every generation. The personal experience connected with it is corroborated by the testimony of millions upon millions, living or dead, representing every century, every race of men, every grade of cultivation, every form and aspect of human life; all agreeing in this one thing,— the spirit of loving trust in Jesus and of hearty obedience to his law." *

If I may still cite testimonies, let it be Frances Power Cobbe: — "The coming of Jesus was to the life of humanity, what regeneration is to the individual. The world has changed, and that change is historically traceable to Christ."

* These two paragraphs are adapted to these pages, from a series of valuable articles in the *Christian Mirror*, a few years since, by PROFESSOR D. S. TALCOTT, D. D., of Bangor Seminary.

"The moral civilization of the world," says Professor Andrews Norton, "the noblest conception which men have entertained of religion, of their nature, of their duties, are to be traced back directly to Jesus Christ." *

"In him is centered all that is good and exalted in our nature. Whatever may be the unlooked for phenomena of the future, Jesus will never be surpassed. His worship will grow forever. All ages will say, that among the sons of men none has ever been greater than Jesus." †

"The idea of Jesus," says Bishop Brooks, "is the illumination and the inspiration of existence. Without it, moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play and stupid drudgery. Without it the world is a puzzle, and death a horror, and eternity a blank. More and more it shines as the only hope of what without it is all darkness."

Well then may we say, that "Christ can no more be expelled from the course of history than the sun from the circle of the sky. Skepticism about Christ is also skepticism about history itself; unbelief in him is unbelief in the controlling ideas by which men have been inspired, and in the chief objects for which men have hitherto lived." ‡

* "I believe in Christ, the life: I think that is my whole creed."—W. D. Howells.

"At the basis of our modern civilization lies the thought of Jesus."—De Pressensé.

† The close of Renan's *Life of Jesus*.

‡ Professor Henry B. Smith, D.D.

"Christ," says our Germanic American scholar, Philip Schaff, "is the glory of the past, the life of the present, the hope of the future." *

There can, indeed, be no more fitting simile than that of Dr. Samuel Harris : — "A god of the Scandinavian mythology was challenged to a race and was outrun ; his competitor in the race had been Human Thought. In all which pertains to man's moral and spiritual life, Christ has been tested in the race with human thought for eighteen hundred years, and has been always in advance ; and by his spiritual quickening of men, it is he himself who has given to human thought its power and speed."

JESUS did not angrily chafe, nor contend with ignominious contemporaries who contradicted his doctrine ; he left the truth to do its own work, to be energized by the Divine Spirit, and to win its way. The words of Jesus in Galilee, in Judea, on the coasts of Sidon, were powers such as had never appeared before upon this globe. Jesus calmly waited in view of their final triumph. Within the bosom of the Son of Man dwelt the peaceful Dove of God. A Divine Life reigned in all his human faculties.

"Every man," said Jesus, "that hath heard, and hath

* "Whatever progress mankind may make, they can never outrun the teaching of Christ."—E. S. GANNETT, D.D.

"Humanity, as it passes through phase after phase of historical merit, may advance indefinitely in excellence, but its advance will be an indefinite approximation of the Christian type."—GOLDWIN SMITH, D.C.L.

learned of the Father, cometh unto me." The men who are attracted to God, and who have religious longing, and who are taught of the Father, will certainly go to Christ as the religious leader of the world.

The Golden Rule will yet cut off all the tyrants and all oppressors, and bring in the Golden Age. As the drops of rain and the sunbeams make the grass blades and leaf and flower and fruit adorn our raw hillsides, and clothe the naked earth, so will the wilderness and solitary place be glad for the words of Jesus as for the water of life; and the desert shall blossom as the rose. Distant rivers of the earth, with uncouth, savage names, will roll as with the sweet music of Jordan in a purified world. And places of worship, sacred as the hill of God, will rise among the barbaric villages of far off continents.

So all the world is looking unto Jesus, the author and finisher of our faith; he who was the beginning and the ending, which is, and which was, and which is to come.*

* N. B.—*For further illustration of this topic, Jesus as a Teacher, the reader is directed to the* ARTICLE *by* PROFESSOR FISHER *upon the Seed-like Character of the teachings of Jesus, page 492; to* DR. STRONG'S ARTICLE, *page 506; to* DR. HUNTINGTON'S ARTICLE, *page 519; and to* DR. DORCHESTER'S ARTICLE, *page 566.*

BOOK SEVEN.

Our Suffering Saviour.

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CHAPTER ONE.

Entering the Shadows.

THE shadow of the cross was never far from falling on the footsteps of Jesus. The conflict of ideas between the Man of Sorrows and those who were in authority, began before the twelve were chosen, and before the second preaching tour through Galilee. It related to works of mercy upon the Sabbath day. Glimpses of Gethsemane, the betrayal, and the judgment hall, began to dawn dimly * upon the mind of Jesus, long before he went up to Jerusalem — as if going into the valley of the shadow of death. Nor did he flinch from the baptism of suffering, which awaited him.†

When an eager and sanguine disciple could ill bear the thought that his Master should be manifested as a suffering Messiah, the great lawgiver of Israel and the chief of the

* Jesus as a child came to his knowledge a little at a time, growing in wisdom ; it must have been so in his manhood. Before he began his ministry he did not know so minutely as he did after a year or two, just the effect his teaching would have upon the enraged rabbis.

† Luke xii : 50. Consult also John iii : 14 ; Matt. xvi : 21 ; and xvii : 22, 23 ; Mark x : 32 ; Matt. xx : 28 ; and xxvi : 2 ; John xii : 23, 24 ; and vi : 51.

prophets appeared in a flood of celestial glory, upon the slopes of Hermon, to converse with Jesus about his decease so near at hand; thus surrounding that dread event with ineffable light. To this grand climax of the centuries of Jewish history, the Law and the Prophets had pointed.

In ascending from Cæsarea Philippi, Jesus and the three disciples had picked their way amid the vineyards, the wheat fields, and the orchards; and in the falling day, ere plunged into a ravine with its screening oaks, they paused to look at the rose and red of sunset, and the light on the western sea. In the early part of the night the disciples slept, while Jesus prayed. When they were awake, they saw his glory, and his very garments shone like heavenly raiment. So were the chief apostles strengthened, against the time when their faith would be sore tempted. And in the morning light they returned to the Roman city, where pagan images stood upon the street corners: and here Jesus cast out devils; not however casting out that Roman devil, which later on served as the instrument of his crucifixion.

THERE is a tragic interest in the story of the Feast of the Tabernacles in the autumn before the death of Jesus. He had already begun to avoid his enemies by retiring to northern Galilee, in order that he might be free to give further instruction to his disciples, and fulfill his mission — until his time should come. He went privately up to the feast. And there he cried earnestly: "If any man thirst, let him come unto me, and drink"; and again, he proclaimed himself "the Light of the world."

It was an hour of peril. His enemies, again and again, sought to take him. And in his encounters with them, he alluded to their seeking to kill him, and even to their crucifying him; and he had finally to conceal himself, to avoid being stoned.*

WHEN the springtime approached, the resurrection of Lazarus brought about a crisis.

The secluded home at Bethany had become a house of sorrow. Jesus was beyond Jordan. The domestic servants had often gone down the road looking eastward, to see if Jesus were coming up from the wilderness. When our Lord approached the town, he saw, amid scattering olives, oaks, and palms, certain tombs that had been cut from the limestone ledges near his pathway; and there were broken bowlders, and shrubs of the almond, or the pomegranate. And here he waited the coming of the mourners, that he might see them apart from professional wailers, whose sharp outcries and conventional lamentations jarred upon his sense of fitting serenity at the graveside. Nor did Mary need to go to her brother's grave, to weep there, since he, who was the Resurrection and the Life, had also come hither. Jesus wept; being troubled, and groaning in spirit,— taking upon himself domestic sorrows. He, however, who wept as a man, now spoke like a God,† calling in a loud

* John vii: 30, 44-46; and viii: 40; xxviii: 59.

† Archbishop Leighton.

voice to awaken him who was sleeping. And he that was dead came forth.

Then many of the Jews which came to Mary, believed on Jesus; "they had come as the merciful, and they obtained mercy." Yet some went away to the Pharisees, who would not believe on Jesus, though one rose from the dead. They did not deny the miracle,* but they were politicians, affirming that if Jesus gained a greater following, it would displease the Romans; and they decided under the counsel of the high priest to put him to death whenever he might be found,— and it was thought that he might appear at the passover.

This miracle so notable, placing beyond all doubt the divine calling of Jesus,† determined the adversaries of the Messiah to put Jesus to death: and, a little later, to kill Lazarus also, through whom many went away to believe on Jesus.

FROM that day forth, it is said, they took counsel together to put him to death. Jesus, therefore, walked no more openly among the Jews, but went thence into a country near to the wilderness, into a city called Ephraim, and there

*John xi: 47-50, 56, 57.

†The raising of the daughter of Jairus, the son of the widow of Nain, and of Lazarus, proceeded upon what Archbishop Trench has called "an ascending scale of difficulty"; since it was, in Bengel's phrase, raising the dead "from the bed, the bier, the grave" (Matt. ix: 25; Luke vii: 14; John xi: 44),—one just dead, one about to be buried, one after the funeral. This was conclusive, clinching testimony, to the message of Jesus.

continued with his disciples. It was a day's journey thither, upon the Jordan road north; along the eastern slope of the table-land of Palestine,— between the populous villages and the river ravine. Although there were vines and fig trees, with now and then an orchard of olives, yet for the most part the obscure and crooked path passed over bare ledges or along ragged cliffs, sometimes under the shadow of towering crags,— a world of stone. They encountered bowlders, fragments of rock, or areas of smoothed pebbles; and when they paused by the wayside, it was to find some rocky tomb, or a cave that had been the haunt of robbers, or used as a hiding place from invaders. They sometimes crossed wild ravines upon glistening and slippery rocks, where winter torrents were pouring. It was everywhere a lonely landscape, made memorable by ages of Jewish history. Yet these desolate hills were less inhospitable than Mount Zion. They found the miniature city, with its tower and its houses of stone, occupying the top of a conical hill; and here Jesus remained with the twelve, for forty days.

After which, the time having come when all things that were written by the prophets concerning the Son of Man should be accomplished, Jesus told the twelve what was about to occur,* and that it was in accordance with the ancient prophecies of a Suffering Saviour. Yet the mocking, the scourging, and the spiteful treatment, his death and resurrection, that he told of, they could not understand. It was, they said, some parable of occult meaning.

* Luke xviii: 31-34.

As they passed through Jericho, upon their way to Jerusalem to attend the passover, Zaccheus became a disciple, and Bartimeus was healed. These lessons of sharp decision, and of importunity, have made the site of Jericho memorable throughout the world.*

"To thy garments we will cling,
All our need before thee bring;
Son of David, hear our cry,
Pass not, pass not by."

At Bethany, Jesus was anointed for his burial. She who had sat at Jesus' feet to learn of him, and who had fallen at his feet in her hour of grief, now poured upon his feet that precious ointment, whose odor has gone forth throughout the world.† "While the victories of many kings and gen-

* "It is now difficult," says DR. WILLIAM HANNA, "to determine the site of the city; so little is left of it,—its hippodrome and amphitheater, its towers and its palaces. Its gardens and its groves are gone; not one solitary palm tree for a blind beggar to sit beneath, nor a sycamore for anyone to climb. The City of Fragrance it was called of old. There remains now but the fragrance of those deeds of grace and mercy done there by him, who in passing through it closed his earthly journeyings, and went thence to Jerusalem to die."

† "Mary arose and fetched an alabaster vase of Indian spikenard, and came softly behind Jesus, and broke the alabaster in her hands, and poured the precious perfume first over his head, then over his feet; while the atmosphere of the whole house was filled with the fragrance."—DEAN FARRAR.

The sharp comment of St. John (xii: 4-6) upon the speech of Judas on this occasion, has led the Scotch preacher, DR. JOHN KER, to say: "Judas the thief takes the side of poverty that he may plunder it." And and it also led the quaint QUESNEL to say (referring also to John xvii: 12,

erals," says St. Chrysostom, "are lost in silence, and many who have founded states and reduced nations to subjection are not known by name, the pouring of ointment by this woman is celebrated throughout the whole world; the memory of the deed hath not waned away."

THE first day of that week, which has been so fittingly called the holy of holies of Christ's life,* was the day when the Mosaic law set apart the paschal lamb for sacrifice,— fitting day to designate in some marked manner the Lamb of God, for the coming sacrifice. It was the day of the triumphant entry into Jerusalem; an expression of the popular applause for the raising of Lazarus,† which left now no room to doubt that the Messiah had come. It was the only time in which Jesus bore part in a great public display: it was to draw the more emphatic attention, by contrast, to what was so soon to follow.‡

"Lift up your heads, ye mighty gates.
Behold, the King of glory waits;
The King of Kings is drawing near,
The Saviour of the world is here."§

and John x: 28, 29): "Christ trusts a thief with his money, because he sets no value on it; but he keeps souls in his own custody. He suffers his money to be stolen from him, but never his sheep."

* OLSHAUSEN. † This is particularly noted,— John xii: 17, 18.

‡ "What he was then, when he rode in triumph into Jerusalem, that is he now to us this day,— a king, meek and lowly, and having salvation, the head and founder of a kingdom which can never be moved."— CHARLES KINGSLEY.

§ GEORG WEISSEL, 1630. *Lyra Germanica.*

In riding over the southern slope of Olivet, Jesus could not see the "City of the Great King," till he reached that point where the path turns north. The glory * of the city moved the Redeemer to tears for its pending doom.† The Shechina, said the rabbis,‡ had retired to the Mount of Olives, and there for three years had called in vain to the people to repent; and had then withdrawn forever. As Jesus when a child had seen the birds of prey, so now he saw the gathering of the eagles of Rome about the devoted city. "Thou shalt be oppressed and spoiled evermore, and no man shall save thee."

For Jerusalem are tears;
Thus for man God's love appears:
Warning words the sinner hears.

* "The great wall of the temple enclosure," says GEIKIE, "now buried under a hundred feet of rubbish on the east side, stood up fresh from the hands of the builder, in its vast height; the eastern side of Mount Moriah and the bed of the Kedron were rich with vegetation, and the slopes around were dotted with great mansions embosomed in verdure; the broader level below the pool of Siloam was a paradise of waving green; and the temple courts rose, one over the other, in dazzling white, — the temple itself, of snowy white set off with flashing gold, surmounting all."

† "Upon Palm Sunday, when he rode triumphantly into Jerusalem, and was adorned with the acclamations of a king and a God, he wet the palms with his tears, sweeter than the drops of manna or the little pearls of heaven that descended upon Mount Hermon; weeping in the midst of this triumph, over obstinate, perishing, and malicious Jerusalem."— BISHOP JEREMY TAYLOR.

‡ Referring to Ezk. xi: 23: "The glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

Haste, Jerusalem, to turn,—
Lest thy gates in anger burn;
Penitent, thy lesson learn.

Thy Redeemer's tears have wet
Cheeks where love and grief have met:
Haste to pay, of love, thy debt.

Love unknown,— 'tis mercy's hour;
Clouds above thy head now lower:
Do not crown with thorns God's power.

Doom for sin has loud out-pealed;
Fate for sin is ever sealed:
Penitent,—thy sins are healed.

THE second cleansing of the temple occurred the day following. And for it Jesus was sharply questioned by the rabbis next day, Tuesday of passion week. "All the world is gone after him," they said; and they demanded by what authority he took such a course. And all day long. he foiled his adversaries in sharp question, and quick reply.*

All the people came early in the morning to him in the temple; and they heard the parable of the two sons, of the wicked husbandmen, and of the wedding garment,—and they heard the Saviour's condemnation of the Pharisees.

When certain Greeks desired to see him, Jesus thought at once of the far reaching influence of his passion in

*John xii: 19; Matt. xxi: 23; and xxii: 15-46.

drawing all men to himself.* Yet his soul was so full of his approaching sacrifice, that he was speechless through sorrow ; nor could he continue to speak without first breaking forth into an agonized prayer like that of Gethsemane.

Upon returning to Bethany at nightfall, Jesus paused upon the ridge of Olivet, and looked back upon the city, and told his disciples of the woes to come upon it, and pronounced judicial condemnation upon the leaders of the people.

The day following, while Judas was plotting to betray innocent blood, Jesus remained at Bethany ; where he abode until near the evening hour of Thursday,— when he went to Jerusalem to observe the feast of the passover with his disciples.†

* It has been noted by GERHARDT that the wise men of the Orient came to see Jesus at the sunrise of his life ; and that now these men of the Occident came, desiring to see him, as his sun was about to set.

† *For* BISHOP RYLE'S *remarks upon the Lord's Supper, which was instituted at this feast,* *see page 580.*

CHAPTER TWO.

The Heavenly Vine and Bread.

UPON the rising of the paschal moon, a fire was kindled upon the Mount of Olives, and corresponding fires were instantly kindled upon hilltops eastward,— till a line of fire flashed from Jerusalem to Babylon. During a thousand years, the smoke of the paschal sacrifice had ascended from the sacred city. Josephus reports the number of paschal lambs sacrificed, between three and five o'clock in the afternoon, to be more than a quarter of a million, and the attendance upon the feast of the passover more than two and a half millions of worshipers. Tents and booths and the gay colors of the children of the Orient covered the entire region,— the gardens, the vineyards, the olive groves, and the sides of the mountains round about Jerusalem. The air was filled with the songs of Zion: "Let Zion rejoice; let the daughters of Israel be glad." All this multitude of people rose up one day, and sacrificed Jesus as the Paschal Lamb. They were for the moment of one accord, with few dissenting voices,— a few hundreds out of the millions. As a sheep before her shearers is dumb, so he opened not his mouth.

It was the boast of the city that no one ever failed of finding a hearty hospitality, and the disciples of our Lord found an upper room, where they might eat their bitter herbs and unleavened bread,— while contending who should be greatest in the Kingdom of the Messiah now so near at hand. Here too their Saviour taught them concerning the spiritual nature of his Kingdom ; and gave them a lesson in humility by washing their feet, so travel sore in his service,— and even washing from the feet of Judas the dust which he had gathered by walking between the murderers and their victim.

Jesus, who knew what was in man, who perceived the thoughts of his adversaries, had long ago read the character of Judas,—and he had spoken of it a year and a half before the betrayal ; indeed, says John, Jesus knew it from the beginning.* "Now is the Son of Man glorified," said Jesus, when Judas went forth to perform quickly what he had the heart to do. For the Master had said to him, "That thou doest, do quickly." So (says John Angell James), "Jesus made haste to the cross, impatient for the hour of sacrifice."

* St. Cyprian has called attention to the patience of Jesus, in not openly pointing out Judas by name, when he knew that he was a traitor. Edersheim and others note that the conversations at the paschal table, relating to Judas, were uttered in a low tone,— Matt. xxvi : 25, and John xiii : 26.

"Jesus knew from the beginning,"— that is, from the beginning of Judas' thought to betray his Lord. It does not refer to the time when Jesus — after a night of prayer — chose Judas for one of his disciples ; he would not have deliberately picked out a traitor. *Vide* John vi : 64,

IT was after this, that the Sacrament of our Lord's Supper was instituted with the eleven. How tenderly they loved him. The mutual affection between Christ and St. John and its attitude of familiarity was of no sudden growth. If Jesus had not placed his arm about the reclining John, and drawn him tenderly to himself, the beloved disciple would hardly have ventured on so close approach,— with loving eyes looking up into the loving eyes of Jesus. Christ was upborne, and carried forward by the love of his disciples. Yearning for the voice of kindness and the touch of friendly hands, he whom the world hated was comforted by the manifestation of human love.

"With desire," said Jesus, "I have desired to eat this passover with you before I suffer."

"And as they were eating, Jesus took bread, and when he had given thanks, he brake it, and gave to them, saying,

and compare verses 60, 61; by which it appears that the true character of certain disciples was now — by their own conduct and choice — discovered to themselves and to Jesus. John xiii: 18, 19, is to be explained in the same way.

It was when Jesus foresaw the despair of Judas, that he quoted from the book of Enoch, which was then much read, declaring that it would have been better for him if he had never been born. But he who had already washed the feet of Judas would have pardoned him, if, instead of hanging himself, he had appeared at the cross in true penitence and faith like the dying thief.

There is a touch of pathos in the record of John, that when Judas had received the sop from his Master, he "went immediately out,— and it was night." It was indeed night, a chill falling upon all the world. "A night," says QUESNEL, "the most criminal, dreadful, and dark, and yet the most holy, hopeful, and bright."

This is my body which is given for you, this do in remembrance of me.

"And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins."

The significance of these words was better understood after his death. He spoke of a present transaction, or one about to be: "This my body," is being given, is being broken. "This my blood," is being shed.*

As the disciples had failed to understand repeated allusions to his death, so now our Saviour's instruction had to be limited to the capacity of his hearers to comprehend his words. When, however, he spoke of his blood as the token of a new covenant, shed for many for the remission of sins, they must have classified this saying with his giving his life a ransom for many;† that is, as the blood of the paschal lamb redeemed the ancient people of God, so now his own blood would have redemptive power in a new covenant adapted to world-wide sinners.

Thou Wine of God, in red outflow,
Now quench in me my thirst so deep;
I long at last my God to know,
As o'er my sins I sigh and weep.

Thou Bread of God, so sweet thy taste,
In hunger keen I seek for thee;
All other food I count but waste,—
Thy strength supports and comforts me.

* Edersheim.

† Matt. xxvi: 28; Matt. xx: 28.

The simple rite instituted by Christ has no more literal significance than when he said, "I am the vine," or "I am the door." This sacrament was our Lord's own comment upon that discourse which so stumbled the Jews,* about eating his flesh and drinking his blood: no feast of kings, no feast of angels, so costly as this.

One element in this new covenant is that of binding the disciples to each other and to their Lord. Eating bread together, they are to stand by each other, and to stand by Christ, and he by them.†

The Lord's Supper, in its first observance, marks the birthday of organized Christianity. This with its corresponding symbol, Christian baptism, holds us "in communion with all the people of God in times past and present, amid changes of all other customs." ‡

The world-wide sweep of this ordinance, established by Jesus upon the night before his death, is illustrated by a communion service held not long since in India, in a chapel of the American Board. Here a Brahman sat beside a pariah, a representative of the English nobility and military officers in full dress by the side of men whose clothing was not worth half a dollar; here were the lame, and persons from an almshouse, and converted Mohammedans, and

* John vi: 54.

† Dr. William Thomson, the Syrian missionary, suggests this; who adds, that the orientals complain of the occidentals for having no "bread and salt covenants,"— of whose virtue, as a bond between men, romantic tales abound in the East.

‡ Nehemiah Adams, D.D.

Scotchmen, and Americans ; some wore turbans of various colors, and some left their sandals at the door ; some sat on the floor, some on benches, and some sat cross-legged ; and there was one man there who had committed perhaps twenty murders,—and yet the blood of Christ availed for all ; and it was a common bond between them, as well as between them and their Lord.

"As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come :"—

> "Until the trump of God be heard,
> Until the ancient graves be stirred,
> And with the great, commanding word,
> The Lord shall come." *

"The body of Christ," says Calvin, † "is not brought down into the sacrament ; but the soul of him who partakes thereof is raised by faith towards heaven, and is there brought into contact with the body of Christ, and thus made a partaker of the divine life." These words are however but another way of expressing the spirituality of Christ's own words. Those who have love in their hearts will behold him in the breaking of bread ; and they will receive from him the priceless treasure of his love. So an oriental king is said to have given precious gifts to those who discerned him, when he went into a company in form invisible to ordinary sight ; it being said that those favored ones could see him, because they had love in their hearts for him.

* Lyra Eucharistica.

† A summary of his words, by Planck.

THE artless * discourse of Jesus after the supper, and the prayer he uttered, are kept in the affectionate remembrance of God's people in all ages, being the dying words of that Friend which sticketh closer than a brother.†

Many of these words of Jesus could not have been clear to the disciples at the hour. Not yet did they apprehend that their king would be crucified; but now they knew that they would be separated from him for a time at least. His allusions to the Father's love, and to the privilege of prayer, they did understand at once.

It is believed that the upper room where they were, was the same room where the pentecostal descent of the Holy Spirit took place,— in the house of the mother of St. Mark. Whether this be so or not, the promise of the Comforter, by him who was a comforter beyond any the world had seen before, is one of the most notable things he uttered; indicating, as it did, that the present work of Jesus was but an initial one, that the Kingdom of God was to be carried to a triumphant issue by the Holy Spirit,— who was to be a way-leader ‡ into all truth,— testifying to the Christ, who

* The simplicity of this farewell address is illustrated, says THOLUCK, by John xiv: 2, 3, 16, 18, 21, 23; and John xvi: 23, 24, 26.

† In John's Gospel, the 14th chapter appears to have been spoken at the table; chapters 15-17 were uttered, it is likely, in the same room, rather than upon the street or even in some secluded spot upon the slopes approaching Gethsemane, where they would have been liable to early disturbance. Indeed, a solitary place outside of the garden itself must have been hard to find, amid the booths and tents of passover week.

‡ EDERSHEIM.

had come forth from the Father and who was about to return to the Father.

It is the total impression of this farewell discourse, that it is of a piece with the Old Testament in its representations of the love of God. The disciples must have recalled those precious words: —

"I have loved thee with an everlasting love." "Can a women forget her suckling child? She may forget; yet will I not forget thee." "I have graven thee upon the palms of my hands." "I will never leave thee, nor forsake thee." "In thine affliction, I am afflicted."

Jesus stood for the unity of God's self-revelation of love inexpressible: God is love.* And at this supreme moment Jesus imparted to his disciples his own joy and deep seated peace,— "my peace I give unto you." †

And then, just as he was going forth to agonize with the Father alone in Gethsemane, he uttered those triumphant words, "I am not alone, because the Father is with me."

* It is impossible to emphasize this point too strongly. Jesus himself was but the expression of God's affection for the human race. The entire mission of the Saviour, his life, his death, was a failure, unless in it there was brought into the world the idea of a loving Father, anguished over the sins of men.

"In Christ, God reveals his love as entirely self-moved. Man is not required to do anything to kindle loving-kindness in the heart of God; if loving-kindness and mercifulness are not eternal in God, nothing which man can do could create them there: he might as well suppose that it depends on him to kindle sunbeams in the sun; God's love in its overflowing fullness pours forth like the sunshine, illuminating and quickening the universe, and therein revealing God."—SAMUEL HARRIS, LL.D.

† "These are last words, as one who is about to go away, and says 'Good night,' or gives his blessing." — LUTHER.

And he who had been born in a stable now made to his disciples a promise of heavenly mansions. And he who was to die on the morrow at the beck of more than two millions of his countrymen, addressed a small band of his followers who were to be scattered within an hour,—"Be of good cheer, I have overcome the world." He had indeed conquered; and the victory was to be his, throughout all ages, until time shall be no more.

THE seventeenth chapter of John was read to John Knox daily, during his last sickness; and Bossuet had it read to him threescore times, when upon his bed of dying.*

It is the only prayer of Jesus, on record,—unless of one clause, or in the Lord's prayer. The hour had come; his mission as the Giver of eternal life—the knowledge of God—was now about to be finished: conscious of the glory that should follow his sacrifice, his words read like a snatch from a poem out of paradise; filled as it is with thought at high range, befitting the Son of God. He prayed for the unity of his disciples, and for their sanctification in the truth, and for those who, in all after ages, should believe through their testimony.

And in this prayer, Jesus anticipated the vital union of the disciples with himself in future eons of bliss; a union

* These incidents beautifully illustrate the 20th verse, "Neither pray I for these alone."

When Knox became a Protestant, he said that he first cast anchor in the seventeenth of John; here he found something for his troubled soul to hold by.

appropriately symbolized by the Unity of the Blessed Trinity, "As thou art in me," "that they may be one in us": so should they be made the sharers of his glory. "Father, I will that they also, whom Thou hast given me, be with me where I am."

Day has touched the heavenly hills,
We are free from earthly ills;
Death is o'er and life begun,—
Life is hid in God's own Son:
Hallelujah.

Time is past, and every sin,
Through the gates we enter in;
Sing we then the newest song,—
Praising Christ in tuneful throng:
Hallelujah.

CHAPTER THREE.

The Awful Night in Gethsemane.

"'TIS midnight; and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight; and in the garden now,
The suffering Saviour prays alone.

"'Tis midnight; and from all removed,
Immanuel wrestles lone with fears:
E'en the disciple that he loved
Heeds not his Master's grief and tears.

"'Tis midnight; and for others' guilt,
The Man of Sorrows weeps in blood;
Yet he that hath in anguish knelt
Is not forsaken by his God.

"'Tis midnight; and from ether-plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe." *

* WILLIAM B. TAPPAN, A.D. 1819.

WHEN Jesus had spoken these words,* and when they had sung an hymn,† he went forth as he was wont, over the brook Kedron to the Mount of Olives; and his disciples also followed him. Then cometh Jesus with them unto a place called Gethsemane, where was a garden, into the which he entered, and his disciples.

The present site of the garden, with its eight olive trees, sixteen or seventeen hundred years old, if not the original location, is but slightly to the south of it. In reaching it, the company came down four or five hundred feet to the valley, crossed the stream, and then ascended perhaps two hundred and fifty feet. It was a private garden, whose honored and unknown owner was friendly to Jesus, who went there so often that Judas knew the place. There were sheepfolds on the slopes of Olivet, near by, bereft of their lambs for the passover; and here he who was to be led as a lamb to the slaughter, sought to be alone for prayer, to fortify himself for the dread hour; and that he might not be surprised at his devotions by the arrest so imminent, he set Peter and James and John to watch. And he was himself so constantly upon the lookout, that whenever he had been alone a little while, he approached his sleeping night-guard to see whether Judas was not there too.

*John xviii: 1.

†Probably the last part of the 118th Psalm, the close of the Hallel, the great song of praise to God, comprising Psalms cxv-cxviii, which was sung at the close of the passover; as Psalms cxiii-cxiv were sung at the beginning.

It seems likely that the disciples, within earshot, were so drowsy that they heard but a fragment of the broken prayers of Jesus, yet the keynote of the petition was thrice uttered; though, after the first time, in slightly modified form. Even before he was quite alone with God, it is said that he began to be "sore amazed" or "troubled" (the word means separation from home at a time of trial), and "desolate" or "very heavy"; and he saith unto his disciples, "My soul is exceeding sorrowful ["encompassed on all sides by grief," as if all God's waves had gone over him], even unto death." It was, says Bishop Lightfoot, a "confused, restless, half-distracted state which is produced by physical derangement or mental distress."* He poured out his soul unto death. Incoherent anguish he knew, else could he never have been a sympathizing Saviour for groaning, sobbing human wretchedness, helpless and uttering piercing outcries to God.

"The experience of Jesus," says President Dwight,† "in its contrast with other hours before and after, the change of feeling from triumphant confidence and victorious calmness, is wonderful but not inexplicable. The closing hours of his work and life must, as it would seem, have been filled with thoughts moving outward and forward toward the great triumphs of his Kingdom in the coming years and ages, and also with thoughts of that mysterious trial of soul

* Professor Edwards A. Park speaks of our Lord, in this hour, as "moving to and fro, now walking, now standing still, now falling down, now uttering broken prayers."

† In the *Sunday School Times*.

which was so soon to be undergone. The alternations from one to the other must have been frequent and sudden. The dark hours and the light hours must have drawn closely together."

"As an exegetical question," says Dr. Samuel T. Spear,* "there can be no reasonable doubt that he referred to the cup of his sufferings and death on the cross, which he saw to be immediately impending, and of which he then, for some reason, had a vivid, appalling, and overwhelming vision. His human nature, for the moment, shuddered and shrank under that terrible apprehension, and was moved to its profoundest depths."

The sensitive mind of Jesus foreknew his end, and all the fore-shadows fell upon Gethsemane. Amid the dark brown trunks of the olive trees, and their quivering gray leaves, in the light of the full moon, he saw that scene so soon to appear on Golgotha. There was a physical shrinking; arising perhaps from physical exhaustion.† A lifeless pallor overspread his face, as he stood before God alone, in the dimly lighted darkness that shrouded Gethsemane.

No argument of reason, no strength of faith, nor ardor of hope can remove the instinctive horror which repels the thought of personally undergoing death; which in the case

* In *The Independent.*

† Jesus entered his work as a hard-handed and rugged day laborer, in the full maturity of early manhood; yet, says BUSHNELL, "he put himself into his great ministry with such momentum and constancy, giving so much counsel, expending so much sympathy, suffering so great waste of sorrow, that he died like one ripened by full age."

of Jesus was death in the midst of life, death by violence, death by protracted torture; death associated with betrayal by one, denial by another, desertion by all, death accompanied by calumnious accusation, malignant spite, and murderous frenzy,—death moreover as the representative of sinful men. In some mysterious manner he bore our guilt; upon his spirit weighed the burden of our sinfulness, of which the most terrible proof was being given in his rejection and murder. "The Lord hath laid upon Him the iniquity of us all." Death, too, in what seemed desertion by God, as though heaven was closed against him,—man murdering him, God forsaking him. His sensitive humanity shrank from such a cup.*

This story is too true. It would never have been made up by men creating a myth; it would have been deemed inconsistent with what went before it and the triumphant issue. If divine, Jesus was also human; † and he broke down utterly. "The flesh will quiver, when the pincers tear:" and notwithstanding all the high courage of the Redeemer of the world up to the close of his public ministry, and the private discourse with his own, yet when he took a little time to be alone before the armed mob should be upon him,

* This entire paragraph should be credited to the Rev. Newman Hall, LL.B.; being culled, condensed, and adapted from the Doctor's paper upon "Christ's Prayer in Gethsemane," published in the *Congregationalist* some years since.

† "If Jesus Christ seemed to fear death, it was because he condescended to all the weakness of humanity; his body trembled, but his soul was immovable."—Voltaire.

he could but let fall drops of sweat, as if great drops of blood, and thrice beseech the Father, if possible, that he might be spared drinking the bitter cup of sorrow; yet never failed this Son Divine to qualify his words in sweet submission, "As Thou wilt."

WHEN Jesus, as child, youth, and man, began to entertain the idea of his Messianic mission, he knew that he was to be heavenly minded; but he did not, at first, know that he would be killed on that account. He was a holy child, pure as a lily, when he first encountered the rabbis at Jerusalem; nor did he, for some time, suspect that his very innocence was against him, among the leaders of Israel. He never did a wrong act or was conscious of sin, —little apprehending that he would die between two thieves. He comforted every mourner, and he bore about with him light and love; nor did he think at first that he would be buffeted and spit upon by the "people of God."

He came ultimately, however, to understand fully what would befall anyone who dared live at cross-purposes with the high priest and his unholy clique. And his gentle, loving spirit recoiled in horror at the deliberate wickedness of hypocrites who thrust aside the rightful heir, and claimed God's heritage as their own. He who could look on no sin with allowance, he who was of purer eyes than to behold iniquity, was clad in human form, with fleshly limitations; and he recoiled from the ignominy of being caught like a

criminal by a night search, and he shrank from encountering demons who delighted in torture.

What other was Gethsemane than the awaking of Jesus to the horrors of his situation? While the disciples slept, he was wide awake to the reality of that which he had been dreaming about for years,—that human guilt, which had now gone so far.* He had been steadily looking forward to it, and now the children of Abraham had rejected their Messiah; and their wickedness was to be consummated in that very hour. And the Friend of sinners could but be grieved that he found the earth in such condition; since he knew that the ghastly cruelty of Rome, the ghoulish conduct of Jewish rabbis, and the satanic treachery of a disciple, were but an insignificant part of the woes of the world, crying unto heaven in ages past, in ages to come.

Was it not this which gave a deadly sickening odor to that cup, which Jesus was now to refuse—or to drink? Well might he have deliberated a little, whether to commission the twelve legions within call to come wheeling down upon the earth and make an end. He chose rather to suffer wrong, and he drained the cup. As the Son of the Highest, it remained for him to fulfill God's part,—the display of ineffable love, patience, longsuffering, self-sacrifice. And this he did; meeting with divine meekness the wrath of those sinners, into whose bloody hands he was falling.

* "It was the burden and the mystery of the world's sin which lay heavy on his heart; it was the tasting, in the divine humanity of a sinless life, the bitter cup which sin had poisoned."—Dean Farrar.

PERHAPS Gethsemane stands for far more. A veiling mist hangs low over the garden of our Saviour's sorrow, and all that passed we cannot know. He was interlocked with the guilt of the world. He alone knew what was in man, knew the depth of human sinfulness, and what it would lead to. Was there nothing more than grieving over the wickedness of the Jews in shedding innocent blood? Was there nothing more than the agony of slighted love, the unmerited hatred of those he had sought to save? Conscious of coming out of the eternities into time, and subjecting himself to earthly condition, did he find nothing worse than a bigoted Church?

He was no Jew, even at Gethsemane. The Lord laid on him the iniquity of us all. He was made sin for us; at least in being treated like a sinner by men, and apparently for a moment abandoned by his God. The most guilty of the race could not have had, at the hands of God and man, any greater earthly punishment than was put upon him who was called the Lamb of God.

We need not seek for the mysteries of the Atonement in the deep shadows of Gethsemane. The at-one-ment between God and man, wrought out by the life and the death of Christ, is a far wider work than that expressed by the pangs of a moment in the Garden or upon the Cross. These incidents in the life of Jesus are but a part of one long humiliation, of sorrow unto death, to express Infinite horror and Infinite displeasure for the sins of men; and Infinite love in bearing men's sins, in entering into the fel-

lowship of all human wretchedness. A clear apprehension of this wrath of man in its vain contest with Infinite justice and love, was one of the constituents of our Saviour's cup at Gethsemane.

"IF it be possible," "If Thou wilt," cried Jesus. Had it been possible, it would have been done. The death of Jesus, prefigured in the paschal lamb, was needful to complete the Atonement.

This was the message of the angel, if one appeared to strengthen Jesus; indeed, the angel was depicted upon canvas, some centuries since, as exhibiting the cross to our Redeemer in the garden.*

This is indicated by a certain acquiescence in the second prayer: "O my Father, if this cup may not pass from me, except I drink it, thy will be done." The depth of the Saviour's anguish is indicated in that his resignation in the second prayer needed to be wrought over again in the third; he whose voice had quieted the storms of Gennesaret, now calling upon God to still the tempest in his heart.

So, St. Paul says, Jesus "learned" obedience by the things which he suffered. Aside from the Temptation of our Lord, he passed through no trial that so touches upon the experience of every disciple as this. The Garden, too,

* Luke xxii: 43, 44, are left out of manuscripts most ancient. "We may," however, "well believe that every listening angel around the throne was melted to tears, when three times 'O my Father, if it be possible,' escaped from the lips of the Son of God."—J. L. WITHROW, D.D.

throws light upon the Wilderness. He must have had a certain shrinking from becoming a Man of Sorrows, when he laid out his course as to the conduct of the Messianic Kingdom. Yet he never wavered in loyalty to the Father's will and the ancient Scriptural text.

Indeed the most marvelous part of this story is the record * that Jesus, after his arrest, bade Peter put up his sword, reminding him of angelic succor hard by,—"But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which my Father hath given me, shall I not drink it?" † This shows conclusively what was the nature of the "cup," as well as the settled determination of Jesus to leave the squadrons of angels in the sky, while he himself should be "cut off" according to Daniel ix : 26 ; and fulfill the remarkable prophecy in Isaiah liii : 5-9. ‡

When we ask then as to Jesus in Gethsemane,—

> "Will he not lift up
> His lips from the bitter cup;
> His brows from the dreary weight,
> His hands from the clenching cross?" §

we know what will be the outcome. His mental discomposure passed by. This was the form in which the Father answered his prayers. ‖ "The real purpose of that prayer,"

* Matt. xxvi : 52-54. † John xviii : 11.

‡ Compare Mark ix : 12 ; and Luke xxiv : 26, 27 ; and 44-46 ; also Acts xvii : 2, 3 ; and xxvi : 22, 23 ; I. Cor. xv : 3.

§ Elizabeth Barrett Browning,—*The Seraphim.*

‖ Compare Hebrews v : 7, where it is said that the prayer of Jesus was heard.

says Bascom, "was inner strength, a renewed sense of the divine presence, a thorough reconciliation to the divine method."

God took the bitterness out of the cup; removing the sharpness of the agony, and granting him a quiet mind; yet leaving him the cross. He was delivered from the fear of the cross. "A stream of eternal peace," says Lange, "wells forth from his most arduous conflict in Gethsemane; the accursed tree itself becomes a mark of honor, when his holy hand touches it."* The last words of Jesus at the Lord's Table were virtually the last in Gethsemane,— "That the world may know that I love the Father; and as the Father gave me commandment, even so I do."

After Gethsemane, the worst was over,— until he came to drink the dregs of the cup, in the dull and hopeless physical pain, and the spiritual bereavement of his last conscious hours upon the cross.

* So what the first Adam lost in the garden of Eden, the Second Adam gained in the garden of Gethsemane.— Suggested by EDERSHEIM.

CHAPTER FOUR.

The Midnight Hour.

THE inexpressible distance between Jesus and his disciples is indicated by the sleep of Peter, James, and John, when they were on guard in the garden of the Saviour's sorrow. His human nature had sought their sympathy ; in the hour of darkness that could be felt, he desired to know that friends were near.* Yet Jesus needed not to say, "Sit ye here, while I go yonder and pray." In those desolate moments, he would have been as much alone with them, as apart. "I looked for some to take pity, and there was none." "I have trodden the winepress alone."

It was near midnight, after a hard, exciting day ; and the disciples were grieved and stupefied by the fact that

* Commenting upon these events, PRESIDENT DWIGHT has emphasized the point that Jesus desired Peter to be with him, even though he had but a moment before warned the apostle that he would deny him before morning. "The denial would be but a temporary, even a momentary, lapse ; the great movement of life would go forward notwithstanding this, and beyond this. Jesus could keep near to himself, in the darkest hour, one who was to say, with an oath, 'I know not the man.' The line which separated Peter from Judas,—how clearly Jesus saw it."—Article in *Sunday School Times* by TIMOTHY DWIGHT, LL.D., Yale University.

their Lord was soon to be separated from them, they hardly knew how. They were sleeping for sorrow, says St. Luke. They could not have been aware of the pending arrest of Jesus; although John knew that Judas would betray him, and Jesus had told them at the brook crossing, "All ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep shall be scattered."*

The apostles were full blooded men, muscular, hearty, with the vigor of scores of years in them, and their eyes were heavy; they could sleep on the Mount of the Transfiguration of Jesus, or on the greensward of that holy ground set apart for his exquisite grief. The Master has made their apology, "The spirit truly is ready, but the flesh is weak." "Ye are they," Jesus had said, "which have continued with me in my temptation." And he had more patience with their human infirmity, than has been manifested by the sleepless disciples of subsequent ages.†

THE rude band of the chief priests and captains of the temple, the elders, and the multitude with them, and the clattering Roman soldiery, now broke into the holy of holies, the praying place of Jesus in the garden. The full moon did not answer and they bore torches to search for

* It is noteworthy, that Jesus gave this warning in no reproachful spirit; but as an occasion for making an appointment for a future meeting with his disciples in Galilee.

† Matt. xxvi: 45, 46; Mark xiv: 41. "Sleep on now:" "Rise, let us be going." There was a little interval of time between these two expressions; the latter referring to the approach of Judas.— EDERSHEIM.

him, as if Jesus were likely to run away and hide himself. Then, too, they were well armed.* And Judas was armed with a kiss. We shudder, when we think that he may have kissed Jesus before that,—so affectionate and approachable was the Son of Man. He might have indicated the person of Jesus by some other token; he had the heart to do it in this way. Nor did Jesus spurn the embrace of the son of perdition.†

"WHEN Jesus was sought for to be made a king," says St. Bernard, "he escaped; but when he was brought to the cross, he freely yielded himself." "Whom seek ye?" he asked; and as soon as he said unto them, "I am he," they went backward and fell to the ground. "He," says Dr. Withrow, "at whose words wild winds immediately stilled to a great calm, and stormy seas smoothed out as lakes of silver, had but to look on the armed company and the attending rabble, and they fell, as if an electric cloud had been discharged upon them all." There was probably something in the appearance of Jesus which smote the armed band with terror, even if there was no forth-putting of miraculous power. They knew his power, and feared it.

* "So also might butchers do well to go armed, when they are pleased to be afraid of lambs by calling them lions."— BISHOP JEREMY TAYLOR.

† The blood money, says FARRAR, bore an olive branch, the emblem of peace; a censer, the emblem of prayer; and the legend, "Jerusalem, the holy."

Olshausen has said that they were "held by the viewless bands of the Spirit." *

He who might have replied by fire and whirlwind, answered in a still small voice: "I have told you that I am he. If therefore ye seek me, let these go their way." So he provided for the flight of his disciples.

> "Forsake the Christ thou sawest transfigured, Him
> Who trod the sea and brought the dead to life?" †

Jesus had said, "Of these which thou gavest me, have I lost none." He therefore planned for their escape; ‡ lest the college of the Apostles be broken up. They had not earlier fled, although warned of it two days before, and again warned an hour before. They clung to him, till Jesus suggested their flight.

Peter, however, set out to make good his word,§ "If I should die with thee, I will not deny thee." Had there been any virtue in swords, he would have made good his word. When, however, Jesus bade him resist not, and when his Master did not call on twelve legion of angels, and when he put forth no self-defense but meekly yielded, then Peter knew that the armies of Rome would prove too much for

* DEAN FARRAR has remarked in this connection: "The savage and brutal Gauls could not lift their swords to strike the majestic senators of Rome. 'I cannot slay Marius,' exclaimed the barbarian slave; flinging down his sword,— and flying headlong from the prison into which he had been sent to murder the aged hero."

† MRS. BROWNING.

‡ John xviii: 9.

§ John xviii: 10; compare Mark xiv: 29-31.

him alone unaided by the power of his Lord: then fear so unmanned him that he was ready to quail at the approach of a servant girl; and he quite forgot the voice out of the cloud, "This is my beloved Son."

Within sound of the mockery of his enemies, and with their binding cords about him, Jesus was not agitated; and he still made high claim to control the movements of the armies of heaven.* The calm reliance of Jesus upon celestial aid, if need be, instead of raising a mob when he might have done so, to attack his foes, shows that Jesus was no ill-balanced enthusiast. He voluntarily laid down his life, that he might take it again.

There is in the Vatican a painting of this wild scene in the garden when the soldiers bore Christ away. A fierce Roman captain is represented as dragging Christ away by grasping at his robe. And a soldier has him by the arm, and a rope is about the Saviour's neck. Another soldier, with clinched fist raised, and who appears to be uttering a loud cry, is close behind our Lord, and spears and battle axes rise on every side like a thicket. In the background, two disciples are running away between the tall trees. In the foreground Peter, with drawn sword, is bending over the prostrate Malchus. And behind him is seen the figure of Judas fleeing,— with his hands clasped, as if he were about to wring them in great agony; and with a sad, earnest face, as if now at last he were conscious of the great wrong he had wrought, and were now setting his face towards the door of despair.

* Matt. xxvi: 53.

Yet the grand figure in the picture is that of Christ himself, whose face is full of pity for a sinning race; having the look of one who has just risen from agonizing prayer for the perishing millions,— and now so full of pity for the whole human race as to be scarcely conscious of the acts of those who are bearing him away.

And we know that in a moment he touched the wound of Malchus, and went forth to meet his death, led like a paschal lamb to the slaughter.

CHAPTER FIVE.

A Triumphant Mob.

ONCE within clutch, the adversaries of Jesus made short work with him ; doing so much in the darkness that they had him nailed to the accursed tree by nine o'clock in the morning. There were twenty thousand resident priests in Jerusalem ; and among them all, there were enough who were ready to plait thorns for the Saviour's brow.

The tribunal before which Jesus was tried, did not try him at all. It was only a form for announcing what they had long intended to do,— to murder him in some authorized form. There was no charge substantiated, save that to which he confessed then and there, and of which, before that time, they had often heard him speak,— that he claimed to be the Messiah.

Jesus was really condemned for free speech, which those who then sat in Moses' seat did not allow, except on their own side. Corrupt and wicked as they were, they would not have objected to his Messiahship, had he been at one with them. Jesus, as a teacher, became a martyr to in-

tolerance.* It was feared lest his foes lose their grip on the perquisites of the Mosaic system. Bitter and malignant were these wicked husbandmen, who rose and slew him whom they should have reverenced, that they might claim his inheritance.

They had been waiting an occasion when they could slay the Saviour in safety to themselves. If at any time they had stoned him for blasphemy, they would have offended the people and Pilate. Since the resurrection of Lazarus, they had taken counsel together; and they had planned it all out. And now they were going to give the Paschal Lamb a "trial," before butchering him: it was not a question of guilt or innocence.

The high priest's office was much sought for, affording peculiar privileges for trading in the temple, and for making gain through various oppressions connected with the political relation of the high priest to the Roman power; when he was subservient, he virtually ruled Israel, and greatly enriched himself.

Resolute and calm stood the Saviour of men before the high priest of his nation, with face downcast as might become one in the presence of him who represented the Mosaic ritual; and over against him stood the violent and mitered priest,— disturbed, and eager for condemning his victim to the paschal sacrifice. At about four o'clock, upon this morning of the seventh of April, the Sanhedrin ap-

* "Champion of a divine morality, he drew the world after him; he had but to speak the word, and his enemies were no more. But he who came to destroy intolerance, refrained from imitating it."— ROUSSEAU.

peared. And he who was called the "Faithful Witness," was now accused by false witness,— but those testifying did not agree, and nothing came of it; nor could the high priest have been greatly surprised at the "peace" of Jesus in answering nothing,— "as a sheep before her shearers is dumb, so he opened not his mouth."

Then came the main question: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of the Blessed." In answer to this, and quite in contrast with his silence upon false accusation, Jesus at once affirmed his Messiahship; this was true, and he emphasized it.*

More than once, the Jews had taken up stones to stone Jesus for saying the same thing;† but his death was reserved till the high priest might officially offer him up at the passover. Caiaphas now solemnly rent his clothes, saying, ‡ "He hath spoken blasphemy. What need we of witnesses? What think ye?" They answered, and said, "He is guilty of death." So he was made sin, who knew no sin; so far at least as to be treated like a sinner, — a blasphemer.

The truth is, however, that the crime of the high priest and the council of seventy is divested of all dignity, and defense; even if they believed, contrary to the Scriptures, that the Messiah was to be human, § they stand convicted and condemned for having treated the Christ like a com-

* Matt. xxvi: 63, 64. † John viii: 59 and x: 31. ‡ Matt. xxvi: 65, 66.
§ *Vide* article *Son of God* in SMITH'S *Dictionary of the Bible*.

mon blasphemer, utterly ignoring the miraculous tokens — which they admitted * — of his divine mission, and cavilling at his claims, because his teaching undermined their own position. Even Pilate could discern their motives, knowing that the chief priests had delivered him for envy. †

The consent of Pilate was needful in order to put Jesus to death ; and until the Roman governor could be found, the high priest and distinguished masters in Israel took the time for insulting Jesus. In the house of the high priest, he who had denounced hypocrites was now set upon as a hypocritical pretender to the Messiahship. He who had opened the eyes of so many of the blind, was now blindfolded ; and those cheeks, which had been wet by tears of sympathy for mourners, and tears for Jerusalem, were spit upon. He who had healed the withered hand, was now struck by hands which he would not wither in return. Such miraculous power abode in him, that healing went forth from the hem of his garment, and his "voice could command every element of destruction, and add thereto legions of invisible spirits ; and yet he had to bear the contumely of every worthless menial, who could sharpen his tongue or lift up his heel against him." ‡

When reviled, he reviled not again. He manifested no impatience toward the scowling priests. He made no murmuring and uttered no complaint when they buffeted

* John xi : 47. † Matt. xxvii : 18.

‡ These quoted words are from EDWARD IRVING.

him. He met their taunts with holy resignation. He drank the bitter cup, enduring the contradiction of sinners against himself. "He was not," says Edersheim, "defenseless but undefending, not vanquished but uncontending, not helpless but majestic in voluntary self-submission for the highest purpose of love." By the very conditions of his holy nature, he could resort to no human weakness even if backed up by divine power in avenging himself, but he committed himself to him that judgeth righteously.*

THE chief priests now bound Jesus and delivered him to Pontius Pilate. The governor's quarters were in Herod's palace, whose magnificence is portrayed by Jewish historians. The broad avenues leading thither were thronged by the mob; and the trees with cross-like arms overhung the Man of Sorrows, and the cool waters of artificial streams gurgled mournfully at the world's great grief, as Jesus walked beside them between the Roman soldiers.

It is grimly and grotesquely related † that the priests piously kept themselves out of Pilate's precincts, lest they be defiled by his heathen hall of justice. They, too, who had sought repeatedly to stone Jesus, now took great pains to inform ‡ Pilate that it was unlawful for them to put any-

* I. Peter ii: 23. What, however, human weakness would usually do, can be seen by consulting DANTE'S *Inferno*, where he speaks of the fate of Judas, and the eternal crucifixion of Caiaphas.

† John: xviii: 28. ‡ John xviii: 28.

body to death; and they wanted him to kill Jesus for them. At this stage of the proceedings, however, these persons, so scrupulous to observe strict law and equity, were careful not to tell Pilate what was the real charge against Jesus; that they looked on him as a malefactor ought, they said, to satisfy the governor.

They knew that Pilate would never kill Jesus upon the original charge of his claiming to be the Messiah. This throws light on the character of the Seventy who "tried" and condemned Jesus. With them it was, truly, not in the slightest degree a question of guilt or innocence; it was a question of how to get Jesus killed. It was no "defilement" for them to lie; they could swear falsely, and then go on with their passover undisturbed. They said that Jesus perverted the nation, forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

Pilate questioned Jesus therefore as to his kingship. He found him indeed a king, self-poised, with no quickening of heart beats in the presence of Roman power and Roman cruelty. Jesus claimed to be a king, but not of this world, having no servants to fight,—a king in the realm of truth,* winning conquests age after age in all lands. Here in the very presence of his executioner, Jesus "expected to lift his crumbling arm out of the grave, and sway with it the living world." †

* "What is truth, asked Pilate; and he stayed not for an answer."—Bacon's *Essays*.

† Samuel Harris, LL.D.

As to a carnal kingdom, the attack of the Jews upon Jesus was grounded upon this: that Jesus was not a political king in the sense that they supposed the Messiah would be; and yet, at their instigation, Pilate cut him off on the pretext that he aspired to be a political king.*

After Pilate's first examination of Jesus, however, in his "trial," the vacillating Pilate pronounced Jesus innocent. The Jews then rallied with new charges, accusing Jesus of many things. Yet Jesus was silent in the judgment hall, and he answered nothing to their false witness. And when the astonished Pilate asked, "Answerest thou nothing?" Jesus still answered nothing; he would not put himself on a level with liars, to affirm or deny.†

When, however, Pilate gave his verdict upon their "many things" of accusation, "I find no fault in this man," the chief priests were the more fierce, saying, "He stirreth up the people, from Galilee to this place." This Pilate caught at, and sent Jesus to Herod, who happened to

* "They laid information against him before the Roman government as a dangerous character; their real complaint against him was precisely this, that he was not dangerous. Pilate executed him on the ground that his Kingdom was of this world; the Jews procured his execution precisely because it was not."—*Ecce Homo.*

† The Roman governor evidently thought Jesus would wrangle and retort, as was common in the Orient. But it did not occur to the Son of God that this would comport with his sonship; one of the tokens of which was a dignified and Divine silence. "My Father honoreth me," he had said; and he little heeded what the chief priests and elders were saying. Making no reply to their false accusations, he was content with hearing celestial voices that bestowed upon his name honor, and glory, and blessing.

be in town, and who had jurisdiction over matters Galilean. So Pilate and Herod, who had been at enmity, now shook hands over the condemnation of Christ. Herod on his part was glad to see Jesus, hoping he would exhibit before him some miracle, and "he questioned with him in many words," but not one word did he get in reply from one who held him beneath contempt. Then the chief priests and scribes stood and vehemently accused Jesus. Herod, however, after hearing them, made up his mind that Jesus as a pretender to a kingship was not a seriously dangerous character. Herod and his valiants spent their time, therefore, mocking at Jesus as an innocent fanatic ; and they arrayed him in a gorgeous robe, to suit his kingly claims, and sent him back to Pilate,— who thereupon said that he would release Jesus, since both he and Herod found in him nothing worthy of death.

Even if the governor played fast and loose with the principal priests, he was, however, as a politician, bound to content the masses of the people whatever might happen to Jesus. According to custom, the offer was now made to the multitude to release Jesus, or Barabbas who was in prison for sedition and murder. The chief priests and elders persuaded the mob to ask Barabbas and destroy Jesus. So was the Messiah despised and rejected of men. Now Pilate, willing to release Jesus, spoke again, "What shall I do then with Jesus, which is called Christ?" Nor did it occur to him to ask, "What will this man called Christ do with me?"

Then arose that dread cry, "Crucify him," "Crucify him."

Pilate had reason to fear a Jewish mob. When he had once taken the Roman standards, surmounted with the idolatrous image of the emperor, within the sacred precincts of the temple, the mob had shut up the governor five days in his palace, till he removed them.

Zealots for the law, the hard-hearted, the sanctimonious Pharisees, and the fickle mob gathered by the festal days from every village from Dan to Beersheba — including the rude Nazarenes, who had always said that Jesus was an imposter,— were now all in full cry, "Crucify him," "Crucify him."

Yet Pilate argued with their leaders: "Why? What evil hath he done?" So, for the third time, he pronounced Jesus innocent.

And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it."

Vain it was that he washed his hands: he did not wash them in innocency.*

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*Impressive are the words of an English primate, the ARCHBISHOP OF YORK:—

"Of one who represented for eleven years the horrible might of Rome to the prostrate Jewish people, it may be said that almost nothing is now known except that he put to death One whom the Jews spoke of as the Carpenter's Son. In ten thousand congregations every Sunday this crime is commemorated. There is something strange and awful in this unsought

Loudly cried the Jewish people in answer to their Roman ruler, "His blood be on us, and on our children": a curse so horrible in its fulfillment, that its prescience had already moved their rejected Messiah to tears.

Then Pilate took Jesus and scourged him; and his soldiers stripped him, and put on a scarlet robe, and they plaited a crown of thorns and put it on his head, and a reed in his right hand, and they bowed the knee, and mocked him as a sham king; and they spit upon him, and took the reed and smote him on the head.

He who had plied the scourge in cleansing his Father's house, now yielded his back to the smiters.* Yet no word of complaint arose from the patient sufferer. He had already foretold these very indignities;† and since they were all subservient to the death before him, he "hid not his face from shame and spitting."

So was Jesus made a curse for us,—treated as an accursed one. The crown of thorns, the bleeding brow, be ours; if

pre-eminence in infamy. There is something awful in the fact that a crime which he sought to disavow was really perpetrated through him; that it proved to be the greatest wickedness which the world has ever seen, although Pilate knew it not; and that this unhappy man, after he had ended his earthly troubles by the death of a suicide, should never be allowed to sink into the dark oblivion that he courted for himself when he ended his spoilt and frustrated life. Down all the ages echo the words of condemnation — 'Crucified under Pontius Pilate, crucified under Pontius Pilate.'"

* The gore of criminals lately scourged, still marked the pillar to which our Lord was fastened by an iron ring; blood, too, upon the leather thongs, with their cubes or hooks of bone.

† Luke xviii: 31-33.

by being mocked at, we may honor his name, or serve the souls for which he suffered shame.

Pilate could but be moved by the spectacle of our Saviour's meekness and majesty under torture and insult; and he again protested the innocence of Jesus, as he brought him forth, wearing the crown of thorns and the purple robe: "Behold the man." And there stood Jesus amid the spears of the soldiers, amid the clamoring priests, amid a human surging sea; and again his ears were pierced with the maddened cry, "Crucify him," "Crucify him."

Pilate once more protested his innocence: "I find no fault in him." Then the chief priests, seeing that their charge of political offense had utterly fallen through, finally told Pilate the truth, "We have a law, and by our law he ought to die, because he made himself the Son of God."

Upon this recurrence to the old charge kept secret till now, Pilate examined Jesus anew;* this charge being new to him. It seemed credible to Pilate that his prisoner had rule in a spiritual kingdom, and he was afraid to go forward.† He asked Jesus whence he came: but there was no answer. "Speakest thou not to me? I have power to crucify thee, or to release thee." "Thou couldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." Caiaphas was worse than Pilate.

* John xix: 8-11.

† His wife had already warned him to have nothing to do with that just man. Matt. xxvii: 19.

Thenceforth, it is said, Pilate sought to release him.*

But Caiaphas was equal to the emergency. He knew Pilate better than Pilate did; he knew that he was a politician:— "If thou let this man go, thou art not Cæsar's friend.†

This was touching the governor at a tender point. If Jesus with his amazing influence were to be spared, the Jews would accuse their governor at Rome. It was a threat, and it succeeded. The order for crucifixion was signed.‡

The result of this trial for Jesus was to establish his innocence. As the Paschal Lamb, he was without spot or blemish;§ and as such he was offered as a sacrifice by the high priest at the passover.

* "Contemporary historians tell us that Pilate was an austere and cruel man, a man of firm resolves, and one who shrank not from the destruction of human life: but we see here, that for once the cruel man became merciful; for once, the man of resolve became timid."— F. W. Robertson.

† Those who made boast to Jesus that they were never in bondage to any man, now claimed no king but Cæsar.

‡ The "trial" of Jesus was really the trial of Caiaphas and of Pilate, by which the world has condemned them. It cannot be said that it was a matter of indifference to Pilate whether Jesus perished; yet it was not in him to risk becoming a political martyr to save the innocent. And the bigotry of the Jews and the malignity of the chief priests did not lead him to think the religion of Judea better than the heathenism of Rome, so that he decided according to a Roman standard: Caiaphas knew better, save as he was blinded by the god of this world. (II. Cor. iv: 4.)

§ Exodus xii: 5; and repeated with ceaseless iteration in the Hebrew books.

CHAPTER SIX.

The Darkness at Noonday.

GOLGOTHA was a dome-like ledge, or slightly rising rocky ground with summit rounded like a skull, nigh to Jerusalem, and a little north of the city, where criminals were commonly executed,— and there our Saviour suffered like a condemned thief. Sad indeed was that funeral procession, when Jesus was led forth : a soldier first of all, bearing a legend publishing the crime of Jesus, his earthly kingship they said it was ; then came four soldiers and their centurion, and they bore the wicked hammer and the cruel nails ; and Jesus walked between them, staggering under the weight of that rugged beam, which as the true cross was now distinguished from all other trees of earth,— he walked silently with blood stained garments marked by thorns and scourge ; then came the two robbers, each with his own cross, and each with soldier guard ; then walked the triumphant chief priests, the scribes and Pharisees, learned rabbis and the elders of Israel, and that malignant mob, whose outcries for crucifixion had prevailed, and Barabbas perchance so early released now joined the throng, and perhaps that recreant whom Jesus had healed that he might enter into league with the enemies

of our Lord; then, struggling along after the motley multitude had gone by, came a wailing and lamenting company,* and St. John and Mary the mother of Jesus among them. Then there came — who shall say that they did not come — an innumerable company of angels — not now needed to defend the Christ; those angels who sang at his birth, his guardian spirits who had sustained Jesus when distressed in the wilderness or moaning and sobbing in the garden, those principalities and powers who were to bear their part in the tragedy of the crucifixion, rending the rocks and hanging the skies in black, those faithful ones who were to stand beside the Roman soldiers at the tomb of Jesus,— they were all here, with folded wings and tearful eyes, with martial step and hands upon their sword hilts, ready to rescue the patient sufferer if he should choose not to lay down his life for a guilty world.

All the way was a *Via Dolorosa*, "The Way of Sorrows, traversed by Jesus in pain and agony, watered with his tears, bathed in the blood which flowed from his sacred veins." † Was there no devout and sympathizing child to wipe the bloody sweat from the Saviour's face? Was there no curse for gross insults offered to the Lord of glory?

He who upheld the worlds by the word of his power, now fainted under the weight of his cross. The torturing wood, the instrument of cruelty from Asia, was now laid by

* Luke xxiii : 27-31. "Daughters of Jerusalem," said our Lord, "weep not for me, but weep for yourselves, and for your children." A prophetic saying, fulfilled in the lifetime of many of them.

† Padre Agostino da Montefeltro.

a European mandate, upon strong shoulders from Africa,— the continents so bearing a part in the Saviour's crucifixion; the executives and the soldiers of Rome, the accusers of Judea, and the merciful Cyrenian, representing the known world. "When Simon came out of the country to Jerusalem, one April morning, he was an obscure and unknown man: but when the cross of Jesus was laid upon his shoulder, his patent of nobility was secure; and wide as the world, and lasting as the ages, is the fame of the man who bore the Saviour's cross."* Edersheim interprets Mark xv: 22, as indicating that Jesus, who had not tasted food or drink since the paschal supper, now needed to be supported during the remainder of the way.

THEY reached the place, says Mark, at nine o'clock; perhaps not twelve hours after our Lord had broken the bread, and tasted the cup, with his disciples: so great was the haste of the friends of Judas. The Roman courtesy of a draught of drugged wine, to deaden sensibility, Jesus rejected. And now was fulfilled the Messianic words that Jesus had pondered in the carpenter's shop, "They pierced my hands and my feet."

It had been written, that unto Christ every knee should bow, and every tongue should swear. Yet in the place of allegiance, men stood up, and nailed him high; and moved

*Rev. H. L. Hastings.

The sons of Simon are named by St. Mark,— as if they were known as Christians.

their tongues to curse the anointed of God. How strange the fulfillment of prophecy : of Christ it had been written, "Gird thy sword upon thy thigh, O most mighty, thy right hand shall teach thee terrible things" ; yet the right hand of Christ was pierced with nails. The hand that wielded the scepter of the universe was stretched out empty. The hands that had wrested the victims of death from his power were now made fast by the messengers of death.

Those feet that were to bruise the head of the serpent, and press the neck of man's immortal enemy, were torn by the rough iron spikes.

"Those blessed feet were nailed
For our advantage on the bitter cross."

Then was fulfilled the prophecy concerning the Messiah, that he should bear the sin of many, and make intercession for the transgressors : "Father, forgive them ; for they know not what they do." * The hammering soldiers knew nothing of the character and dignity of our Lord ; who was praying for them,— as the friend of the unfriendly.

"I believe that prayer was answered," says Dwight L. Moody. "We find that right there in front of the cross, a Roman centurion was converted. It was probably in answer to the Saviour's prayer. The conversion of the thief, I believe, was in answer to that prayer of our blessed Lord. Saul of Tarsus may have heard it, and the words

* "Christ forgave his murderers before his blood was cold on their hands."—President E. D. Griffin, LL.D.

may have followed him as he traveled to Damascus; so that when the Lord spoke to him on the way, he may have recognized the voice. One thing we do know; that on the day of Pentecost some of the enemies of the Lord were converted. Surely that was in answer to the prayer, "Father, forgive them."*

The patient suffering of our Lord, and his prayer for his murderers, melted the centurion's heart; and the strange portents that accompanied the death of Jesus satisfied him that he had crucified a righteous man,— nay, "the Son of God"; an acknowledgment of divinity that came too late. The most wonderful part, however, of the Saviour's patient thoughtfulness and petition, relates to his true murderers, the Jews, who stood behind Pilate: "Father, forgive them; for they know not what they do."† The prayer of Jesus was not for God's wrath, but for God's pity upon his foes.‡ So Jesus, says Alford, "inaugurates his interces-

* "Bunyan in his *Jerusalem Sinner Saved*," says MR. MOODY, "supposes Christ, after his resurrection, sending Peter to all sorts of men. Go, Peter, and tell that man who spat in my face that I forgive him. Go and tell that man who placed the crown of thorns upon my head, that if he repent I will forgive him and grant him a crown of glory with no thorn in it. Tell that man who struck me with the reed and sent the thorns into my brow, that I will forgive him and give him a scepter in my kingdom. Tell that man who smote me with his hand I forgive him; the man who took the spear and pierced my side, that my blood cleanseth from all sin."

† So Peter (Acts iii: 17) said, "I wot that through ignorance ye did it, as did also your rulers." And St. Paul (I. Cor. ii: 8) affirms that "none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."

‡ S. BARING GOULD contrasts this passage with Psalm cxviii: 11, 12.

sorial office,—his teaching ended, his high priesthood begun." *

Not yet were the eyes of cruelty moistened, not yet were priestly consciences stirred by remorse. But the prayer was answered on the day of pentecost next following. St. Stephen, too, heard the prayer of Jesus, and in the hour of his own martyrdom he kneeled, and cried with a loud voice, "Lord, lay not this sin to their charge": and when he had said this, he fell asleep.

WHAT kind of a man Pilate was, appeared in the false inscription he put up,— knowing that Jesus claimed only a spiritual kingdom; yet having wronged his conscience by crucifying the innocent, he now advertised to the world that Jesus was after all a political offender. "Pilate gave Christ the title of king, and crucified him as a thief." † He, too, placed the malefactors on either side of the innocent,—the holy, harmless, undefiled, separate from sinners; so numbering him with the transgressors.

Now Jesus saw that he was already numbered with the dead, since his only earthly store, his travel-worn clothing tattered and stained by his contact with the mob, was now divided out under his eyes. And when he saw them part-

* See DR. MCLAREN'S ARTICLE, *page 583*.

In respect to this divine spirit of our Lord, how true are the thoughtful words of ROUSSEAU: "If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God."

† ANTONIO DE GUEVARA.

ing his garments among them, and casting lots upon his vesture, he could but call to memory that ancient Hebrew hymn, which must have seemed to him, in his early manhood when he began to discern that the Messiah would be a Man of Sorrows, the song of his own crucifixion.*

And then Jesus saw the careless soldiers, faithful in their guard, sit down at the foot of the cross to watch his life away. "They looked at the sufferings of Christ, and saw nothing. These rude legionaries gazed for hours on what has touched the world ever since, and saw nothing but a dying Jew. They thought about the worth of the clothes, or about how long they would have to stop there, and in the presence of the most stupendous fact in the world's history were all unmoved; and tramped back at night to their barracks utterly ignorant of what they had been doing. We too may gaze on the cross, and see nothing."†

There were not, however, wanting certain friendly eyes‡ to watch their thorn-crowned Saviour; going forth unto him without the camp, bearing his reproach.

Angelic spirits, too, were waiting, bowing their sad faces,

* The garment without seam, woven from the top throughout, was, to Jesus, some friendly token. Did it come from the grateful home of Jairus? Was it made by one who found healing in the hem of his garment? Was it the gift of Mary of Magdala? A soldier won it at dice. Did he wear it in scenes of shame and violence? Was it soon rolled in blood? Was he softened, and saved by it, and made meet for heaven?

† ALEXANDER MCLAREN, D.D., in the *Sunday School Times*.

‡ Luke xxiii: 49; Heb. xiii: 13.

as Jesus extended his arms upon the cross to bless the world from the rising of the sun to the going down thereof.

"No rod, no scepter is
Holden in His fingers pale:
They close instead upon the nail,
Concealing the sharp dole —
Never stirring to put by
The fair hair peaked with blood,
Drooping forward from the rood
Helplessly — heavily —
On the cheek that waxeth colder,
Whiter ever,— and the shoulder
Where the government was laid." *

"Bound upon the accursed tree,
Faint and bleeding, who is He?
By the eyes so pale and dim,
Streaming blood and withering limb;
By the flesh with scourges torn;
By the crown of twisted thorn;
By the baffled, burning thirst;
By the drooping, death-dewed brow —
Son of Man, 'tis Thou, 'tis Thou." †

UNFRIENDLY faces, too, had gathered to watch Jesus, when his life was slowly ebbing away,— the weight of the body ever tugging at the pierced tendons of the hands, and pressing upon the bruised bones and pierced muscles of the feet. It would appear that wicked hands were rubbed in glee, as if demons had become priests of

* Elizabeth Barrett Browning,— "*The Seraphim.*"

† Quoted by Tholuck in *Light from the Cross.*

Israel, upon the "preparation day" for the passover Sabbath. Ghastly was the merry making of those who wagged their heads, in derision of exquisite anguish. We can but shudder at the elaborated terms of derision employed by the chief priests; words caught at by the coarse and savage soldiery.

Coming and going on the high road not far away, there was a constant succession of passers-by, from the vast concourse present at the passover, to heap affronts upon the silent sufferer. He who of late was moved by compassion at seeing the multitude as sheep without a shepherd, now half forgot himself in grieving over the surging throngs about the cross; and the guilt of the jeering priests distressed him more than their sarcasms.

They admitted that Jesus had saved others, and knew not that it was to save others that he was now lifted up. They taunted him with inability to save himself and come down from the cross. He could have done it: it was his divine love, and not the nails, that fastened him to the shameful wood. "In that breast wrung by mortal agony," says Tholuck, "there still dwells the consciousness that he is a king, who voluntarily submits himself to all the outrage and suffering his rebellious subjects put upon him." Do you exalt the greatness of man? Behold his guilt. Josephus says, "I believe that if the Romans had not come upon this wicked race when they did, an earthquake would have swallowed them up, or a flood have drowned them, or the lightnings of Sodom struck them. For this generation was more ungodly than all that had suffered such punish-

ments." "Had I been there," cried Clovis, "I would have avenged Christ's wrongs." *

It is written: "Cursed is every one that hangeth upon the tree." The cross was a public shame, attracting the eyes of the millions as could not have been done had Jesus been stoned by a mob. It was like dying, in these days, upon the gallows. † It subjected one to the scorn of the blind and brutal populace. Yet Jesus endured the cross, despising the shame.

The sufferings of crucifixion were not intense enough to cause unconsciousness; but the long continuance of the torment made it unendurable, or it was as horrible in every way as could be endured. It is possible that the Crucified One, at first, before dizziness made it impossible to think connectedly, may have attempted, by force of will, to divert his thoughts from centering on himself, by mechanically running over the Psalms he had learned in

* It was so said, when St. Remy first rehearsed the story of the Passion at the French Court.

The black and silent cross of Calvary was, however, avenged: it being probable that some of those who abused Christ in that dread hour, were afterwards crucified by the Romans; who, thirty years after, condemned thirty-six hundred citizens of Jerusalem,— crucifying many of the most prominent people. And, a few years later, so many were executed that, day after day, four or five hundred new victims were seen upon the crosses near the city. There were not crosses enough for the victims, or places to stand the crosses, says the historian.

† The gospel story of the crucifixion shows that its details are true; the death was so shameful, that it would have been slightly spoken of, if it had been made up,— since the same writers claimed for Jesus the brightest honors of a divine life. It was Jesus who conferred renown upon that which had been a symbol of dishonor.

youth. If so, the twenty-second must have been one, since it illustrates this tragedy at so many points that it is repeatedly referred to in the story: —

"I am a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him,— let him deliver him.* The assembly of the wicked have inclosed me. Be not far from me, for trouble is near; for there is none to help. Be not thou far from me, O Lord: O my strength, haste thee to help me."

For sympathy, as for anyone in the jeering crowd, Jesus was almost alone. †

"He looked for some to pity. There is none.
All pity is within Him, and not for Him;
His earth is iron under Him, and o'er Him
His skies are brass:
His seraphs cry 'Alas'
With hallelujah voices that cannot weep;
And man, for whom the dreadful work is done —
Is crying with scornful voice
'If verily this be the Eternal's Son.'" ‡

* Compare Luke xxiii: 35, 37.

† "Many reverenced his miracles; few followed the ignominy of his cross."— Thomas à Kempis.

"Christ's circle narrowed down: first, the multitudes left him; then, many so-called disciples; then, the twelve."— Moody's *Notes from My Bible.*

"I have trodden the wine-press alone, and of the people there was none with me."— Isa. lxiii: 3.

‡ From *The Seraphim*, Elizabeth Barrett Browning.

THE chief priests and the impenitent thief were in full sympathy in their abuse of Jesus: it was the penitent criminal whose conduct was in contrast with Caiaphas. Faintly listening to the mocking crowd below, Jesus forgot, for a moment, the horror of his situation, in hearing the prayer, "Lord, remember me when thou comest into thy kingdom."

The penitent was better instructed than Pilate, as to the nature of Christ's Kingdom, and he had faith in Jesus when all the world rejected him. He had perhaps long plied his trade among the crowds that followed Jesus; hearing his words, noting his miracles,— and pilfering.* Some word or look of Christ may have been like an arrow of conviction in his soul; and now he repented, and professed his faith.

"On me, as thou art dying,
Oh, turn thy pitying eye:
To thee for mercy crying,
Before thy cross I lie.
Thine, thine the bitter passion,
Thy pain is all for me;
Mine, mine the deep transgression,
My sins are all on thee."

AND now the night of the cross began to fall,— that supernatural blackness of the sky which blotted out the noonday sun: and, ere it was dark, Jesus saw that his mother, and his own beloved John, had come near to the cross. He scanned her sorrowing face, as she recalled the

* JOSEPHUS, in writing about the times a little later than Herod the Great, has much to say about thieves and their crucifixion.

words of St. Simeon to her in the temple when Jesus was a babe, "a sword shall pierce through thine own soul." And in that supreme moment Jesus remembered her tender watch and care in his childhood, and asked John in his own place to bestow watch and care upon the mother of Immanuel.

"By the cross, sad vigil keeping,
Stood the mournful mother weeping,
While on it the Saviour hung;
In that hour of deep distress,
Pierced the sword of bitterness
Through her heart with sorrow wrung.

"Oh, how sad, how woe-begone,
Was that ever-blessed one,
Mother of the Son of God.
Oh, what bitter tears she shed
Whilst, before her, Jesus bled
'Neath the Father's penal rod." *

And now the darkness was settling down, and Jesus knew that the end could not be many hours away. In the anticipation of a further indefinite period of physical anguish, with every nerve in torture, Jesus could not sleep,—even although the earth had come to its nightfall at the sixth hour.

Was it not written of old time: "I will clothe the heaven with blackness," "The sun shall be dark." "And from the sixth hour there was darkness over all the land unto the ninth hour"? It was that darkness which preceded

* *Stabat Mater.*—Lord Lindsay's translation.

the coming earthquake.* Did not the enemies of Jesus cease to mock? And did not the soldiers experience a sense of unwonted awe? The paschal festivities in the city, feasting, song, and mirth, were shrouded in the gloom of lowering skies †; when the angelic mantle of darkness was thrown over the earth like a burial pall,—as if to hide the shuddering limbs upon the cross.

The cry, "I thirst," now broke out upon the still air. It was uttered by him who, in the last great day of the feast of tabernacles, had stood up, and cried, saying, "If any man thirst, let him come to me and drink." He who had dispensed the water of life at the well in Samaria, was now "supplicating his executioners for a draught to mitigate his thirst." ‡

WITH the deepening shades, the silent Son of Man now fell off into a mental stupor and desire to sleep, but he was kept from it by sense of utter physical exhaustion, and distress of his wounds. Then, too, the drapery of the sky seemed to him to shut off his vision of God. Perhaps, however, it was not so. In the agonized dreams of protracted hours of torture, the words of the holy hymns that

* "Examine your own annals," says TERTULLIAN'S *Apology*, "and there you will find that in the days of Pilate, when Christ died, the sun disappeared in full day, and the mid-day light was interrupted."

† This effect of the noonday nightfall upon Jerusalem has been pictured in one of DORÉ'S great paintings.

‡ This is THOLUCK'S phrase.

"The vinegar and the gall were thine," says FLAVEL, "that the honey and the sweet might be mine."

he had learned at his mother's knee constantly recurred; and there came a time when he could not but cry out in the language of the Messianic psalm, "My God, my God, why hast THOU forsaken ME?" * It may not have been a dream of despair, a sense of desertion, the bitterness of woe; yet the angels who heard it must for the moment have rendered thanksgiving to God in an undertone, in sympathy with that cry of desolation.

He who made no answer to the high priest, no answer to Pilate, no answer to the sentence, no answer to those who mocked him at the cross,— after his long hours of silence before God, could but now expostulate with heaven. Never a complaint had fallen from the lips of Jesus at the treachery and cruelty of man, yet now in the thickening obscuration of nature, now in the ordinary course of progressing death by crucifixion, now when dizziness dimmed the clearness of his mental operations, he could but have a sinking sense that God's face was lost from sight in the murky skies of Golgotha.

If we may not say, in this climax of the Saviour's suffering,—

> "That on his sinless soul,
> Our sins in all their guilt were laid,
> That he might make us whole,"

yet we must say that all the waves of God had gone over him; and that he, who had called to himself the heavy

* Psalms xx: 1, 2. Compare Matt. xxvii: 46. Dr. Jacob Mayer says that the phraseology is that of the Targum Jonathan, an exact beginning of that psalm so applicable to Jesus in the hour of his passion.

laden, was now broken down by sorrow. God had said, "This is my beloved Son, hear ye him." Did God himself refuse to hear him in the last cry of his mortal agony? Did God forsake him, when darkness clothed the sun?

WHEN Jesus "poured out his soul unto death," he was made "an offering for sin," and "the chastisement of our peace was upon him"; "he humbled himself, and became obedient unto death;" he "died for our sins according to the Scriptures."* We need not weigh all these words, or try to find their exact import in connection with the sufferings of the Paschal Lamb. Another voice was heard from out the dusky cloud that had settled on Calvary: "Father, into thy hands I commit my spirit."

And now, from out the deep obscurity, again the dying Saviour's voice was heard: "It is finished." And he bowed his head, and dismissed his spirit. So Christ our passover was sacrificed for us; the Lamb slain from the foundation of the world.†

Jesus died, it is said, of a broken heart;‡ caused by the agony of the garden and the cross. It was our sins

* Cited in a paragraph from an article upon the Passion of Christ in the *Independent*, by S. T. SPEAR, D.D.

† John xix: 30. I. Cor. v: 7. Rev. xiii: 8.

That Jesus died so soon indicates great bodily sufferings; and a body weakened before he came to that hour; and an impairment of his early vigor, through his ministry.

The disciples made much of the fact that when Jesus was sacrificed as the Paschal Lamb "not a bone was broken." John xix: 36. Ex. xii: 46. Num. ix: 12. Ps. xxxiv: 20.

‡ *Vide* LYMAN ABBOTT'S *Life of Christ*, and recent authorities.

that slew him, not that spear by which the blood of the true Vine was poured out for us.

"A thief upon My right hand and My left;
Six hours alone, athirst, in misery:
At length in death one smote My heart, and cleft
A hiding place for thee."*

NATURE mourned when Jesus died. The sea had been glad to obey him; the sun had been glad to pour light into the eyes he opened; the graves had been glad to give up their dead. Nature had been glad even to curse a barren fig-tree which offered him no fruit. When Jesus died, Nature sought to hide the shame. In the darkness, the body of Jesus hung upon the cross: his white dead face was seen through the gloom; men only dimly saw his wounded side, and nailed hands and feet.

This preternatural darkness was the precursor of that quaking of the earth, which rent the veil of the temple in twain, as if the Lord of the temple would rend the garments of his house; and the rocks were rent, and the dead turned out of their graves.

Are human hearts unmoved, and harder than the rocks?

"The rocks were rent: their swift reply
To Thy wild words that rent the sky,
'Eli, Eli, Sabachthani,'
That rent the rocks."

"The rocks were rent; yet can I bear
To look on Christ without a tear,
And calmly see the nails and spear,—
Though rocks were rent?"

*CHRISTINA G. ROSSETTI.

"ALL the people that came together to that sight, beholding the things which were done, smote their breasts, and returned." Who can tell the disappointment, the despair, of his followers, now that Jesus, by his voluntary self-sacrifice, had frustrated the hopes they had centered in him? All his acquaintance, and the women that followed him from Galilee, had stood afar off, beholding these things; and now they were heartbroken.

The preparations for the burial of Jesus had to be completed before five o'clock, since the Sabbath would begin at six.

Sleep for the Weary.

O heart of pity, cease to beat;
To-day repose, O weary feet.
Thy lips are mute,— Thy words of peace;
Thy folded hands, their blessing cease.

O Thou, who didst o'er sinners weep,—
Thine eyes are closed in blissful sleep;
O Thou whose ears were anguish-torn,—
In silence deep, Thy corse is borne.

The Saviour rests from work to-day;
In darkness dense, His form we lay.
The sun has set; now falls the night,
And earth is shrouded from the Light.

Thy gates, O God, fling open wide,—
And haste, ye angels, to His side:
He is not dead,— He rests in sleep;
In vigil watch,— His grave to keep.

O Light, come forth, to break th gloom;
Thy grave bereft,— a vacant room.
O Life, in triumph, live again;
Thou Hope of earth, Thou Life of men.

BOOK EIGHT.

Our Risen Redeemer.

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CHAPTER ONE.

The Resurrection Morning.

A MIGHTIER Power than Rome guarded the body of Jesus; and thirty-six hours after the earthquake shock on Friday afternoon, there was another shock that rolled away the stone from the sepulcher. For the angel of the Lord descended, his countenance like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men.

"'Twas night, still night:
A solemn silence hung upon the scene;
The keen, bright stars shone with unclouded light,
Calm and serene.

"Hushed was the tomb:
The heavy stone before its entrance lay;
No light broke in upon its silent gloom;
No starry ray.

"The moonlight beamed;
It hung above the garden soft and clear;
Around the guard its radiance gleamed
From helm and spear.

"The tomb was sealed;
The watch patrolled before its entrance lone;
The bright night every step revealed;
None near the stone.

"An angel there
Descended from the calm and tranquil sky:
The glory of his presence filled the air,
All radiantly.

"He rolled away
From the still sepulcher the massive stone,
And watching silent till the risen day
He sat thereon.

"At break of day
The Saviour burst that cavern's stillness deep,
Rising in conquest from death's shattered sway
As from a sleep.

"He rose as God,
Rose as a mighty victor strong to save,
Breaking death's silent chain and unseen rod
There in the grave.

"He rose on high,
While angels hovered round on soaring wing,
Wresting from the dark grave its victory,
From death its sting." *

"I lay down my life," said Jesus, "that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." "Whom God raised up, having loosed the

* Attributed to CARDINAL NEWMAN. I have not been able to verify it.

pains of death," is the testimony of the apostle Peter; "because it was not possible that he should be holden of it."

It was but a sleep: He awaked, for the Lord sustained him.* In the radiant peace of the morning, it was said, "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people."

"As the rising of the sun irradiates the landscape, pouring the fresh matin splendor into each valley, wreathing the mountain cliffs with smiles, turning the snowy crest to chrysolite, while renewing the grace of every flower, and charging the dewdrops with diamond lusters, so this supreme outburst of the Divine fullness of energy and sovereignty resident in the Lord interprets all his preceding miracles, emphasizes all his recorded teachings, gives superlative import and glory to his humility, and makes us recognize the immensity of the sacrifice which to him was involved in the long endurance of our mortal limitations." †

AND now the precious spicery, brought by the hands of love at day dawn, was reserved for the laying away of domestic dear ones; but henceforth, to the friends of Jesus, death had lost its bitterness. Their perplexity as

* The orderly arrangement of the linen clothes and the disposition of the napkin indicated to the beloved disciple no hasty removal of the body; but rather the ordinary folding of garments used at night, when there dawned upon the sleeper the jubilant hour of the resurrection. — John xx: 5-8.

† R. S. Storrs, D.D., LL.D.

to rolling away the great stone and seeking the living among the dead, was solved by other friends of Jesus from other realms where they had not thought to crucify their King. Yet priceless was that human love which went so early to the garden of burial.

"The friend of Christ from Magdala,
She hears the birds amid the palms,—
The early camels' bells afar:
She clasps the spices in her arms,
Her resinous treasures, gifts, and balms,—
With sighs, and broken chords of psalms."

They had taken away her Lord, and she knew not where they had laid him: and through her tears, in the early lights and shades, she believed that Jesus was the gardener,—nor did he wear the garments she had seen. She knew his voice.

The other women had held him by the feet, and worshiped him. This Jesus disallowed in Mary*: he was so soon to ascend to the Father, that she should make haste with a message to those whose eyes were still red with weeping; and he would quickly gather the five hundred in Galilee.

For her the Easter lilies were blooming; and all her tears were wiped away.

* "The day for personal physical presence, for merely human affection, for the grasp of human tenderness, was over. Henceforth he was to be with his people more nearly, more intimately,—in spirit."—FARRAR.

"I am not risen from the dead, that I may again in body walk the earth; but in order that I may ascend to the Father."—LUTHER.

"And Mary hastes the word to bear:
The brow of Olivet is fair,
The Levite rings the bells of prayer,
The new world wakes to light,—
It is a world divine.

"'O Mary, woman never bore
Such tidings to the world as thine.'
'Twas Mary stood the cross before;
And met the angels at the door
Of Jesus' tomb,— forevermore
Hope's messenger divine." *

After his sleep in the garden, the greetings of Jesus were not different from those on some ordinary morning: "All Hail;" "Mary." It was the calmness of one who knew that death was an incident of uninterrupted life,— of one alive forevermore. "He speaks out of his own deep tranquillity, and desires to impart it to their agitated spirits; he would calm their joy, that it may be the deeper, like his own." †

* These lines and the quotation preceding, from the same poem, have been adapted from lines by an unknown writer, appearing in *Messiah's Herald*.

It should be here remarked that Mary of Magdala, a wealthy woman who had been healed by our Lord, of a disease that we should call a form of insanity (Mark xvi: 9), is not to be identified with the woman whose name we do not know, "who was a sinner," and who anointed the feet of Jesus (Luke vii: 37). The painters of the world, and certain charities of the Church, have, however, confounded these two, as if they were the same person. Curiously, too, the act referred to in Luke vii: 37, has been sometimes confounded with that of Mary, the sister of Lazarus, who also anointed the feet of our Lord (John xii: 5). So these two Marys have been confused with a nameless penitent, and made to bear her sins as well as her assurance of pardon from the Saviour of men.

† ALEXANDER MCLAREN, D.D.

PETER eager and early at the sepulcher had seen; and the swift running John had believed. Yet Jesus no longer went forth to seek first the apostolic company, but he searched for followers hitherto nameless. Had not his secret disciples, Joseph of Arimathea and Nicodemus, come boldly to the front to challenge honors with the eleven in caring for their Lord? Now comes Cleophas and his friend, with whom Jesus walked to Emmaus, seven miles into the country from Jerusalem. They told Jesus, as a stranger, "Our dream has passed away; and he which should have redeemed Israel, has now sunk down into a felon's grave."

As they approached Emmaus, they lingered along the way, amid the olive groves, the lemon, or the orange; their path running near the gardens with frequent shade, or following a musical stream. And Jesus opened to them the Scriptures: teaching them that the Messiah ought to have suffered these things, and to enter into his glory.

Not before, had these two favored ones been present at the breaking of bread,— "This is my body, broken for you." They had, however, heard the story; and now they knew him.

THE Saviour's love survived the tomb into which men had thrust him. Why, then, do we question whether love survives the grave? Did not Jesus comfort the mourning, the despairing?

"Christ is risen : then the world is beautiful,— it is not a place of graves ; it is a place of graves that are to be opened. It is not the city of the dead, it is a portal of paradise ; and there is light upon it every Easter morning, such as never was before on sea or shore until the Master had risen from the grave." *

* The Rev. R. S. Storrs, D.D., pastor of the Church of the Pilgrims, Brooklyn.

CHAPTER TWO.

Where was His Abode?

IN the evening, Jesus appeared to ten of the apostles, as they were all together, after Cleophas and his friend had returned to Jerusalem. They had not believed the uncertain inference of John that our Lord must have risen, nor the words of Mary.* There was some chance that they would not go into Galilee, where they were to meet their Master. Joanna, and Mary the mother of James, had confirmed to them the words of Mary of Magdala; but their words seemed to them as idle tales, and they believed them not.† Yet sometime during the day, Jesus had appeared to Peter;‡ and now they said, "The Lord is risen indeed." Still, these disciples, who were so soon to turn the world upside down, were slow, and cautious. They would not be convinced unless they themselves should become eye-witnesses. Some hesitated even now, after they had heard the stories of the embalming women, and the loving half-faith of John,—and the stout ringing affirmation of Peter, whom they more

* John xx: 8. Mark xvi: 11. † Luke xxiv: 10, 11. ‡ I. Cor. xv: 5.

or less doubted. Their faith was not yet firmly settled. And when the disciples from Emmaus came in,* "Neither believed they them."

As they thus spake, came Jesus himself, as they sat at meat, and stood in the midst of them. The doors were shut for fear of the Jews.† They were terrified at the apparition of their Master, supposing that they saw a spirit. He saith unto them, "Peace be unto you." And when they were still affrighted, they were convinced that it was a genuine appearance of Jesus, by his upbraiding them with their unbelief and hardness of heart, because they believed not them which had seen him.

And then he said, Why are ye troubled? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands, and his feet, and his side. Then were the disciples glad, when they saw the Lord.

And yet they could not believe, for very joy. And while they wondered, he said unto them, Have ye here meat? And they gave him a piece of broiled fish, and of a honeycomb; and he took it, and did eat before them.

These cautious, careful men, slow to believe, hard of heart against mere idle tales, had those characteristics which make good witnesses. And when they were once convinced that Jesus had really arisen from the dead, there was no power in the world that could shake their

* Luke xxiv: 35. † Luke xxiv: 36-43.

belief. They stood, they went, they flew, they filled the world with their testimony every hour, "The Lord is risen indeed."

It was not to be thought of, they said, that he would rise. The centurion had been questioned, and Jesus had been legally proved to be dead. And now he was alive. He had laid down his life, and taken it again. Here was something beyond the ken of Caiaphas, and of Pilate. There must be a God in Israel. Their Messiah had come.

Jesus had great respect for the honest doubters. They had perhaps understood and believed in the promises he had made concerning his resurrection,* as well as they had understood and believed many other affirmations of Jesus: that is, they had not immediately believed them. They were sayings that the disciples had laid up, to be pondered over. The great ideas by which Jesus had set forth the truth of the Incarnation, they were slow to understand and believe. And when the doubters did believe them, no mortal man could shake their testimony.†

St. Thomas is commonly slandered, as if he were a preeminent doubter. The fact is that Jesus had already satis-

*Matt. xvi: 21; and xx: 19; John ii: 19.

† "We must be careful to let nothing come between the doubter and Christ. The mighty concession that Christ himself gives to a soul in doubt is full of meaning: he did not allow Mary to touch his crucified body, yet did not withhold it from doubting Thomas. Let us lead every doubting soul straight to Christ, to his life, to his death, and, if need be, to his crucified and risen body."— President W. J. Tucker, D.D.

fied ten of the apostles, by the same test that Thomas asked for : by his feet, his hands, and his side.*

Or, if it be chronologically true that this occurred a week or eight days later, and if Thomas had refused to be satisfied with the testimony of ten apostles, as the ten had been unwilling to credit others,— then this emphasizes the more the value of the Doubter's testimony, when he was once convinced ; and it illustrates the wisdom of Jesus in the choice of so cautious a disciple.

In laying the foundation for a kingdom to endure throughout the ages, and in selecting eye-witnesses to testify upon so important a fact as his own resurrection, it is much to the point that Jesus picked out men of hard good sense. They were not poets or enthusiasts,— not one of them. They were men who could sleep soundly, even at critical junctures ; † and who could not be imposed upon when they were wide awake. Had it been otherwise, other men would not have believed their testimony. They were credible witnesses ; inspiring confidence in average men like themselves.

Well did they repay the patience of the Master, who surrounded them with the arms of his all-encircling love. Bruised reeds, he forbore to break ; smoking flax, he never quenched. He found the least sign of celestial fire. Having loved his own, he loved them unto the end.‡

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* Luke xxiv : 39, 40 ; John xx : 24-28.

† As upon the mount of transfiguration, and at Gethsemane.

‡ John xiii : 1.

WE come now to a strange part of this critical period in the instruction given by our Saviour to the apostolic college. He had to teach them, not too abruptly, a further lesson as to the true relation between disciple and Master. "Not one of them before his death," suggests Dr. William Hanna, "had risen to any thought or belief in his Divinity. They had to be raised to the belief, that it was the very Lord of heaven and earth with whom they had been holding converse." Did not this, he asks, forbid "a return to all the old familiarities of his former intercourse"?

It has been suggested by others, that Jesus intended to discipline the apostles in relying on themselves before his ascension. This was exactly what he did not do. If he had,— they would have gone a-fishing. He taught them, rather, to rely on the Paraclete; and to pray for the Paraclete; and to go forth to testify concerning himself, and to disciple all nations,— when they were endued for this work by the appearance of the Paraclete.

On the whole, perhaps, the suggestion of Dr. Hanna is a good one. And it is certain that nothing could be better fitted to the end sought than the course Jesus took. He no longer "abode" with his disciples, as to his physical presence. In forty days there are only six instances recorded of his appearance, after the day of the resurrection; and all these interviews appear to have been brief. There is a mystery about it; as if he had no abode.* "We get from

* The one point proved is that he had the same body, now healed, that had been crucified. Yet his mode of life was like a miracle. When

the New Testament," says Dr. Roswell D. Hitchcock, "in regard to these forty days, an impression of unobtrusiveness on the part of Christ, a certain reserve and remoteness, almost semi-spiritual and shadowy, as evinced in sudden, unexpected appearings and disappearings, changes of form, and silent gliding in and out of secluded and fastened chambers; as if the feet, which were so soon to tread the yielding air ascending to the Father, were already lightening their pressure upon the solid earth.*

SUCH a course as this, on the part of Jesus, had its effect upon intensely practical men, like Peter, Thomas, Nathanael, James, and John. Without superstition as to the comings and goings of Jesus, they were competent men in a business way; and if there was some uncertainty as to the course they should take as disciples, they could at least return to their former calling, upon the sea of Tiberias.† Peter seems to have been the leader in this movement. He needed further instruction, and

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he multiplied bread, the bread he made was substantial. When he continued his life, during forty days without apparent fixed abode, it was a true carnal life. There was no spiritual body till the Ascension. "During those forty days," says FARRAR, "his body was not liable to merely human laws."

*It is THOLUCK who says: "He does not appear to be of the earth, for he comes only 'many times' to the disciples: and where is he when not with them? The twilight envelops our Lord, but it is morning twilight. The night lies behind him."

†John xxi: 1-14.

proof of the true character of Jesus. After the Ascension, he fished no more, except for men.

After Jesus had dined with the seven upon the old familiar shore, occurred that questioning of Peter * by our Lord, which betokened his own confidence and love, and indicated the work the apostle was to do in the place of fishing.

"With the threefold denial," says Tholuck, "corresponds the triple hammer-stroke of this question on the heart of Peter: "Lovest thou me?" It is but the same searching question that anticipates the Judgment for every man.

"Follow thou me," said Jesus to Peter, as his closing injunction. And then, when Peter sought to make one more diversion,† before implicitly following, our Lord replied, "What is that to thee? Follow thou me." A warrant, indeed, for every man to imitate Christ.

AGAIN Jesus met the apostles, upon some Galilean mountain,‡ by special appointment; and here most likely the five hundred brethren referred to by St. Paul,§ — who affirmed that the greater part of the five hundred were living and testifying twenty years after. Indeed, there were so many witnesses, and the tests were so decisive as to the reality of Jesus' bodily presence, and the reappearances were so frequent during the forty days, that St. Luke

* John xxi: 15-23. † John xxi: 19-22. ‡ Matt. xxviii: 16.
§ I. Cor. xv: 6.

has written that our Lord "showed himself alive after his passion, by many infallible proofs." * The proof rested upon men hard to be convinced, but who were convinced.

At this point, says St. Luke, † Jesus explained to the eleven and to a large company of his followers the Mosaic, lyric, and prophetic Scriptures that related to himself, and that it behooved Christ to suffer, and to rise from the dead the third day,— as he had already spoken to the same point in conversing with the disciples of Emmaus.

Either here upon the mountain, or at his subsequent appearance to all the apostles, ‡ Jesus commissioned his disciples to go forth into all the world, preaching the Gospel of repentance and remission of sins through his name, teaching all nations to observe all things whatsoever he had commanded, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. §

This startling mandate gave Peter other work than fishing. Yet its performance was not to depend on poor Peter. It was to depend upon the Paraclete. In leaving his disciples, they were to tarry in Jerusalem until the coming of the Paraclete. ‖ They were not to be diverted, the Master said, by curious questions as to Israel and a

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* Acts i : 3.

† Compare Acts i : 3, with Luke xxiv : 44-48.

‡ At about this time, Jesus was also seen of James, alone. I. Cor. xv : 7.

§ Matt. xxviii : 18-20. Luke xxiv : 47, 48. Acts i : 4-8. I. Cor. xv : 7.

‖ Luke xxiv : 49. Acts i : 4-8.

king; but they were to await the coming of the Paraclete, and then they were to go forth, witnessing what they had seen and heard, testifying concerning his own life and death and resurrection.

Henceforth, the discipling of the whole world was to be the main business of the followers of Jesus, endued with the power of the Holy Ghost. Henceforth, an angel was to fly over the awakening earth, having the everlasting Gospel, to preach in every nation and kindred, and tongue, and people.* Henceforth, it would be seen and known that the death of Jesus was really no interruption of his life mission, and his ceaseless influence among men, till all earthly empires should be included in his kingdom.

And now, in the baptismal formula, in what he had said concerning the Holy Spirit in the hour before his betrayal, and in what was said at this moment, he indicated his own unity with the Power by which they were to be endued, "Lo, I am with you alway, even unto the end of the world." †

Always with Us.

"With us, when the storm is sweeping
O'er our pathway dark and drear;
Waking hope within our bosoms,
Stilling every anxious fear."

* Rev. xiv: 6.

† Matt. xxviii: 19; John xiv: 16-18, 26; and xv: 26; and xvi: 7, 13-15; Matt. xxviii: 20.

Forsake Me Not.

Forsake me not, Thou life of life to me;
Though death and sin
Attempt within
To chain and reign, and never set me free.
To Thee I ever cry,
To Thee I haste and fly;
On high I mount in thought
While low I bend the knee,—
Forsake me not, forsake me not.

Forsake me not, Thou death of sin in me:
Wilt Thou draw nigh
To crucify
My body's sin, of sinful soul the key?
I ask for nail and thorn,—
And resurrection morn;
To die and live, my lot.
In both I cling to Thee,—
Forsake me not, forsake me not.

CHAPTER THREE.

Opening the Heavenly Gates.

UPON the eighteenth of May, the apostolic company * was led forth by their Master to the eastern slope of Olivet, and there upon highlands above Bethany, yet hidden from it by a ridge, upon a site looking out far over the wilderness, within sight of the Jordan and its southern sea, Jesus lifted up his hands and blessed them; and it came to pass, while he blessed them, he was parted from them, and a cloud received him out of their sight.

It is a mystery. He was changed, in a moment, in the twinkling of an eye; his corruptible put on incorruption, his mortal put on immortality, mortality was swallowed up of life, and alive he was caught up in the clouds.† "Jesus moved upward, as if lifted from the earth by some celestial attraction."‡ "As he floats upward through the yielding air," says Dr. Hanna, "his eyes are bent on the uplooking men; his arms are stretched over them in the attitude

* Luke xxiv: 50, 51. Acts i: 9.

† I. Cor. xv: 51-53. II. Cor. v: 4. I. Thess. iv: 17. Phil. iii: 21.

‡ Alexander B. Bruce, D.D.

of benediction, his voice is heard dying away in blessings as he ascends, till the cloud closes the earthly communion between Jesus and his disciples." *

From earth to sky, he upward soars;
The host on high, in triumph waits;
Lift up your heads, O heavenly gates;
Swing back, O everlasting doors. †

"God is gone up with a shout, the Lord with the sound of a trumpet." He who bowed the heavens, and came down, has now ascended up where he was before. "I am he that liveth and was dead, and behold I am alive forevermore."

He hath ascended up to heaven, who came down from heaven, the Son of Man which is in heaven; and he is there surrounded by a great multitude which no man can number of all nations and kindreds and people and tongues, clothed with white robes, and palms in their hands.

That body so worn by cares, so exhausted by bloody

* "Man in the form that rises, God in the power that bears Him to his Father's throne."— BISHOP ELLICOTT.

† "O thou Man of Sorrows — O Lord Jesus, thou who wert a man of sorrows and acquainted with grief, we rejoice that thy sorrows are past. All the privations of thy life on earth are past. The contradiction of sinners against thyself, which thou didst endure, is past. Thine agony in the garden, thy bloody sweat, thy sufferings on the cross, thy slumber in the grave,— all are past. And thou hast ascended triumphantly, attended by convoys of angels, and the heavenly gates were lifted up, and the everlasting doors gave way, whilst thou, the King of Glory, didst enter and take possession of thy throne, God over all, blessed forever."— *Fragment of a public prayer* by DR. LYMAN BEECHER, Boston, Oct., 1851.

sweat, so lashed by cruel blows, so bruised and speared before he died, is now adorned with the robe of heaven's King.

Those feet that bore messages of peace over the mountains of Israel, that walked on the sea to rescue his disciples, those feet that bore him to midnight prayers on the hilltops, those weary feet that walked in the garden and were torn by the spikes, those feet now have the earth for a footstool and now bruise the head of the Serpent.

Those hands that broke bread for the famishing multitude, that healed the eyes of the blind, that blessed little children, that wielded the cords and scourged traders from God's holy house, those hands that once took hold of the cross and were too weak for the burden, that were stretched and pierced on that cross, those hands now hold up the heavens and to-day rescue the needy, and to-day bear the scepter of the universe.

Those lips that hungered in the wilderness and were parched on the cross, those lips that opened to bless the multitudes and to curse hypocrites, those lips that were pressed by traitorous Judas, and that tasted the vinegar and the gall, those lips now give wisdom to the angels and cheer the redeemed forever.

Those eyes that wept over Jerusalem, and that pitied the multitude, and that closed in death, now shine clear as the lights of heaven and gladden that world where there is no need of the sun and where there is no night, where the Lord is the light thereof.

Those ears that once heard the cry of the needy, and

listened to the complaints of disciples, and that were pierced with the cry of the furious multitude, "Crucify him, crucify him!" now hear the praises of the angels and the new song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

That face which was so often charged with pity, or righteous anger, or holy sorrow, that face which was spit upon, is now radiant with the joy of heaven, and the perfect bliss of Infinite Holiness and Infinite Love. That head on which the Dove of God descended, that head which had no place of rest, which was smitten, and which wore thorns, and hung helpless on the cross, now wears the crown of everlasting joy.

"As this Man then," says the Bishop of Chartres,* "Jesus Christ, restored to his country, returns, as it were, by the right of recall,— the whole city, the heavenly Jerusalem, goes out to meet him with the Father; the whole multitude of angels, the thousand thousands that minister to him, and the ten thousand times ten thousand that stand before him,— they embrace his feet, and bear him up on their shoulders to the throne of heaven. For thus it is written in the Psalms, 'The chariots of God are twenty thousand, even thousands of angels'; and the Lord is among them as in the holy place of Sinai. O the joy, O the solemnity, O the triumph, O the jubilation, O the exultation, O the everlasting gladness!

* At the beginning of the twelfth century.

"Some exclaim, 'Be thou exalted, Lord, in thine own strength.' Others, 'Arise, O Lord, into thy resting place, thou and the ark of thy strength.'

"Some, 'Who is the King of glory?' Others, 'The Lord of hosts, the Lord strong and mighty in battle.'

"Some, 'Who is this that cometh from Edom, with dyed garments from Bozrah?' Others, 'He that is glorious in apparel, traveling in the greatness of His strength.'"

And so the songs echo and re-echo throughout all the heavenly country; and the most distant spheres are glad, and the morning stars again sing together, and all creation rejoices, and triumphal hymns are resounding in all parts of Christ's dominion.

Nor were these happy hymns of everlasting joy wanting in the temple of Jehovah at Jerusalem,—for the apostolic band first "worshiped him" who had been parted from them, and then they "returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God."*

They kept no longer in hiding for fear of the Jews: they had Jehovah at their back. They stood before him, the representatives upon earth of his mercy in Jesus Christ. Did not Moses and Elijah, too, stand by them? "Two men stood by them in white apparel.† From them, they heard the proclamation of a second coming: and they at once set about preparing the earth for their Lord,—creating it anew through the power of the Paraclete. To this work

*Luke xxiv: 52, 53. † Acts i: 10, 11.

they went forth with exceeding joy, for they had seen the hands of Jesus stretched out to bless them: "Wherever they stood, wherever they went, the blessing hands were before their eyes." *

Collect for Ascension Day.

"GRANT, we beseech thee, Almighty God, that as we believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Spirit, One God, world without end. Amen."

* THOLUCK.

CHAPTER FOUR.

Confident Witnesses.

[Introductory Note.—Although the preceding chapter closes the story of the life of our Lord, it yet remains to allude to the connection between the life and death and resurrection of Jesus and the beginnings of Christianity as an organized force in the world,— a connection clear enough when we know the views concerning Christ that were at once entertained by his disciples after his resurrection.]

IT is apparent that the disciples did not anticipate the resurrection of Christ. They had not understood his allusions to it before it took place, nor did the Old Testament Scriptures seem to them to point to it. If they had been expecting it, they would have been on the look-out for it. Instead of that, they forsook Jesus, and fled; and if there had been no resurrection, their hope in him as the Messiah would never have revived. "Without some such event," says James Freeman Clarke, "Christianity would have been buried forever in the Master's grave."

Instead, however, of giving it up, they began at once to appear boldly, confronting all the foes of Jesus with the proclamation that their Master had risen from the dead. Instead of it being sundown with them, it was sunrise; in the place of gloom was gladness; hope rose in lieu of despair;

the weak became strong; the mourners rejoiced; those crushed by the death of Jesus, changed their tone,— they did not merely believe, but they were certain that their Redeemer lived. They did not talk like men who had lost their Lord.* There was in their testimony a cheerful, jubilant proclamation. They had the ring of eternal victory in their voices. They knew in whom they had believed.

IT is most to the point, that, from this time on, the apostles made it their one business in life to testify concerning Jesus Christ; they became his witnesses.

It is impossible to find adequate terms in which to express their consummate folly in doing this, if Jesus had not risen from the dead. They had seen the entire ecclesiastical machinery of the Jewish church set to the work of crushing Christ; and they had seen the populace join the priests, when there were more than two millions gathered at their chief religious festival; they had seen the power of Rome crucify Jesus as a sham king. Should they, therefore, at once put aside all other business, and devote themselves to a scheme for getting themselves killed, by agreeing together, some five hundred of them, to lie, and to lie in season and out of season by system, saying that Jesus had risen from the dead and that they had seen him? Would they risk it for a lie, when the peril had been so great that

* "The eleven grieved not for their Lord's disappearance. They had gained, not lost, a friend."— The Rev. Alex. B. Bruce, D.D.

Jesus scattered them upon his own arrest, and when they gathered only in secret* for fear of the triumphant and determined priests ?

It is not only morally impossible for those timid, despairing, cautious disciples to have invented a falsehood which would certainly insure their further persecution ; but from their standpoint they would have had nothing to build to if Jesus had not risen from the dead,— there being nothing in their concept of the ancient Scriptures, or their apprehension of the words of Jesus, to warrant it. They would have had to invent an unheard-of fact, that no one would credit. And it would falsify all our knowledge of the way men actually do under such circumstances, to believe that they first made an incredible lie that risked their own safety, and then propagated it,— not only with an enthusiasm of self-devotement, but with a purity of life so new to the world that they have been the admiration of all subsequent ages.

"WHEN ye have lifted up the Son of Man," said Jesus, "then shall ye know that I am he." † And in order that they might know, he insisted upon it that his "witnesses" should begin to testify immediately, while the facts were fresh, and his opponents living ; ‡ and to begin at Jerusalem, the very spot where, if anywhere, it could be told at once whether they told the truth ; and where, if anywhere, it was for the interest of an acute, wily, and

* John xx : 19. † John viii : 28. ‡ Luke xxiv : 47. Acts i : 18.

powerful body of men, who malignantly slew Christ as a blasphemer, to deny and disprove false statements,— since if he had arisen it would settle all doubt of his Messiahship, and convict them of his death. There were five hundred professed witnesses all told, at least a hundred and twenty of them living in Jerusalem; if they had banded together to forge a lie, the cunning, talented, learned seventy elders, the lawyers, scribes, and Pharisees, with all their priestly craft, and the Roman power to back them up, could have found it out. With one half the zeal the foes of Jesus manifested in killing him, they could have disproved a lie agreed upon by hundreds of scattered witnesses. It would have been easy if Jesus had not risen from the grave, for his enemies to find and produce his body, and disprove beyond all question those who testified falsely.* If Pilate made sure that Jesus was dead,† he could, if he had been egged on by Caiaphas to do it, have found out whether five hundred Jews were lying, in affirming that Jesus was alive and that they had seen him,— thus so greatly injuring Judaism as to threaten to destroy it. Yet it was under these circumstances, that the testimony of the disciples of Jesus to his resurrection gained such credit that the believers were at once numbered by thousands.‡

* The only serious attempt made to deny the resurrection was the bribing of the guard to say that while they slept, the body was stolen. If they were asleep, they could not know whether he arose, or whether he had been removed. Before they were bribed, they evidently told the story as St. Matthew did,— xxviii: 2-4.

† Mark xv: 44. John xix: 34.

‡ In preparing this paragraph, the Author is, in certain particulars,

The apostles were not men of the social and political influence needful to establish a false doctrine,— they were men who for the most part got their living by catching fish; if they had attempted the business of setting up a new religion founded on a lie, and overturning Judaism by it, and conquering Rome by it, they were not the kind of men who could have succeeded. They were, however, of the stuff that made good witnesses.* And St. Paul affirms† that of the five hundred who saw Christ after his resurrection, the most were alive a score of years after the event. This was a body of testimony steadfastly abiding for twenty years, eye-witnesses who could not be got rid of. It established the fact beyond all recall.

The apostles went forth, and preached everywhere, the Lord working with them by the power of the Holy One. "We are witnesses," said Peter to Cornelius, "of all things which Jesus did; and he commanded us to preach and to testify."‡

Fifty days after the crucifixion, there were three thousand Jews converted to the belief in the Messiahship

indebted to a *Sermon upon the Resurrection*, by Rev. Asa P. Tenney, preached before the General Association of New Hampshire, 1855. Compare pages 10-14.

*Prof. George P. Fisher has called attention to the slow and sure formation of the faith of the apostles: "The genius and growth of John's faith was indissolubly connected with the teachings and miracles which he records. How often after one of these records, it is added that his disciples believed. He shows what it was, and why it was, that he and his companions believed."

†I. Cor. xv: 6, 7. ‡Mark xvi: 20. Acts x: 39, 42.

of Jesus. In his sermon upon this occasion,* the apostle Peter referred to the miracles wrought by Jesus, "as ye yourselves also know"; and to the death of Jesus, whom "ye have taken and by wicked hands have crucified"; and to the resurrection, "this Jesus hath God raised up, whereof we all are witnesses."

It is recorded,† that "the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." And when‡ St. Paul made a report of his work among the Gentiles to the brethren in Jerusalem, they said, "Thou seest how many thousands of Jews there are which believe." Dean Alford cites the testimony of Hegesippus, an ancient Christian writer, that at one time, from the number of rulers who believed, the scribes and Pharisees feared that the whole nation would acknowledge Jesus as their Messiah. A vast number did so receive him, before the fall of Jerusalem.

We behold, then, that paradox alluded to by Ernest Naville, "Under the government of Providence, the world ends by following that which it begins by rejecting: by the hands of the Jews, humanity nailed Jesus to a tree; then at the call of a few fishermen and of a tentmaker, it relents, and follows him." This mighty moral miracle, however, but shows the power of the Paraclete — the present Christ unfolding his Kingdom upon the earth — with which the disciples of Jesus were endued after their prayerful tarrying in Jerusalem between the Ascension and Pen-

* Acts ii: 22-32. † Acts vi: 7. ‡ Acts xxi: 20.

tecost.* It was to them the same as if Jesus triumphant had remained with them. And their witness for him was clear, and unmistakable: "That which we have heard, which we have seen with our own eyes, which we have looked upon, and our hands have handled, of the word of life, declare we unto you."

THERE is no criticism in modern days that is of the slightest pertinence, pertaining to the Gospel story, unless it relates to the main proof of the mission of Jesus, — his resurrection. If that be granted, everything else goes with it; if that be disproved, everything else goes with it. This is the crucial point in respect to the main question — the Incarnation. If Jesus was the Son of God, all particulars of the Bible record are credible enough; if he was not, then nobody cares whether they are credible or not.

"That Christ rose from the dead," says Canon Liddon, "depends on the same sort of testimony as any event in the life of Cæsar; with this difference, that no one ever thought it worth while to risk his life in order to maintain that Cæsar defeated Vercingetorix or Pompey. . . . If the testimony which can be produced in proof of the Resurrection concerned only a political occurrence, or a fact of natural history witnessed eighteen centuries ago, nobody would think of denying its cogency. Those who do reject

* Luke xxiv: 49. Acts i: 4, 5, 13, 14.

the truth of the Resurrection, quarrel, for the most part, not with the proof that the Resurrection occurred, but with the supposition that such a thing could happen in any circumstances."

This is, however, greatly understating the testimony. The Hon. Edward J. Phelps, Kent Professor of Law, and Lecturer on Equity and International Law, in Yale University, and late United States Minister to England, has stated that "The title to most of the land in the world, and to a large extent the facts of descent and legitimacy, the validity of contracts, the existence of rights, and the determination of disputes," rest upon "the rules of evidence established by the common law"; under which, "when ancient facts which depend upon the personal knowledge of witnesses are in question and need to be determined long after the witnesses and the circumstances that attended them have passed away, the lapse of time when accompanied by general acquiescence in the truth of the facts on the part of those who would be interested to deny them is taken as establishing a conclusive presumption that they are true and not open to contradiction." "The substantial facts upon which Christianity is founded are within the scope and effect of this indispensable rule." "Time and the general assent of humanity have thus established the truth of the fundamental facts of Christianity. It is now too late to deny them, or to controvert them by cavil or criticism over evidence that so long passed beyond the region of human scrutiny. And the faith, so far as it depends upon the testimony of men, rests upon the same

foundation that justice, experience, and necessity concur in according to all facts on which the rights of mankind repose, after the witnesses are gone." *

That is to say: any theorist, who undertakes seriously to question the fact of our Lord's resurrection, is like one who hopes to unsettle certain land titles and legal rights of Europe which have been settled nearly two thousand years, or to lead the scholarship of the world to seriously doubt such historic facts as the mode of Cæsar's death or that of Leonidas. From a jurist's point of view, it is too late to undertake it. Civilization would be overturned and mankind would return to barbarism, if the mode of reasoning relied on to overturn belief in the resurrection of Jesus were to be successfully applied to ancient facts that underlie the security of our modern civil and social life.

Yet, if our Lord rose from the dead, he was a Divine messenger; and his affirmations concerning his own mission are true; and his lesser miracles are true; and God has certainly made known his love to man in the Incarnation.

As a matter of fact, all the Chief Justices of the United States have been Christians, and have given in their testimony to the fact of our Lord's resurrection, accepting it on the legal evidence of its truth under the rules of evidence established by the common law.

* Compare report of PROFESSOR PHELPS' Address before the Divinity School at Yale University, as published in the AUTHOR'S *Triumphs of the Cross*, pp. 200, 201, Boston, 1895.

THERE is, therefore, no more reason to doubt the principal facts which account for the existence of the Christian Church than those which account for popular liberty in England and America. The change of day for Sabbath observance which had been in vogue since the Mosaic era, the introduction of baptism in the place of Abrahamic custom, the observance of the Lord's Supper in the place of the passover, are as truly based upon the resurrection of Jesus as the observance of the Fourth of July is based upon the accomplished fact of American independence; neither of these three monumental Christian customs would have been possible, if our Lord had never risen from the dead. They indicate a general acceptance of the fact, upon satisfactory evidence at the time.

Another indication is that of the disappearance of the expectation of a Messiah, and the final breaking away from Judaism of a great body of Jews who accepted Jesus on proof of his resurrection, and who were successful in maintaining their position and making a constant gain in the number of their adherents, until the Christians took possession of the Roman empire. It was said by one of the early church fathers• that tradition nailed Christ to the cross. This traditional system was thereafter preserved only as a system of antiquated custom. The resurrection of Jesus revolutionized the thought of a great multitude of the Jewish people, and gave vitality to a new ideal of life as it had been set forth in the life of Jesus, and adapted the

new ideal to the whole world instead of restricting it to Palestine or an isolated people.*

"Nothing," says Ewald, "stands more historically certain than that Jesus rose from the dead, and appeared again to his followers; or than that their seeing him thus again was the beginning of a higher faith, and of all their Christian work in the world." "Without it," says Neander, "they never could have had that inspiring assurance of faith with which they everywhere testified of what they had received, and joyfully submitted to tortures and to death."

As a matter of history, the Church of Christ was founded on the fact of the resurrection, in the sense that it could not have come into existence after the death of our Lord, if he had not risen from the dead. "It was erected upon his empty tomb."† The achievement of popular liberty, in no part of the globe, is more perfectly attested, by monumental records and customs, than the triumph of Christ over the ignominy of the cross and a grave.

The moral evidence is equivalent to a certainty for all practical purposes, as tested by our mode of reasoning on all ordinary matters; there being an overwhelming balance of probability of its truth,— and the conduct of life is based upon probability. If probability is our guide in the affairs

* "From that day, place was nothing, form was nothing; from that day the only temple was the soul, the only ritual the offering of a free heart."— C. J. VAUGHAN, D.D.

† PROF. CHRISTOPH ERNST LUTHARDT, PH.D., D.D., of the University of Leipsic.

of life, then our moral certainty of the truth of the resurrection of Jesus — carrying with it as it does the overwhelming proof of the incarnation of the infinite love of God to mankind — is our guide to eternal life.*

THE resurrection of Jesus transformed the cross from the symbol of shame to a symbol of the character of Christ. It was as great a change as it would be, if now the gallows could be redeemed from its infamy and be suddenly invested with glory, and if the gallows were to become henceforth the symbol most sacred to the entire civilized world. This change could not have been effected if Jesus had not risen from the dead. The triumph of the cross as a symbol testifies to our Lord's resurrection.

* "Unless," says DR. R. S. STORRS, in his Sermon upon *An Unrisen Christ*, "unless all judicial processes of inquiry into alleged facts are mere confusion and bewilderment, the fact of our Lord's resurrection is established certainly, upon constant evidence, by a sufficient number of unimpeachable witnesses. Something held the apostles together, gave them continual inspiration; something told them that the Church was to live and be triumphant. Christendom never came from an unbroken grave. It would have been buried in that grave, as Judas thought it was going to be, and as the Jews thought it was going to be, except there had been a resurrection from the dead. Our whole civilization rests on the broken Cross of the Master,— and it is incredible that a civilization like this, in a world advancing steadily for eighteen centuries, has been founded on a lie. You impeach the sanity of the race in that statement. No, it is founded upon a rock, the faith of the Christian. God has built the truth of the resurrection of Christ into the history of mankind. He has made it as certain as if it were written on the arch of heaven."

"The sign of universal execration," says Chrysostom, "the sign of extremest punishment, has now become the object of universal longing and love. We see it everywhere triumphant: we find it in houses, on the roofs and the walls; in cities and villages; on the market place, the great roads, and in deserts; on mountains and in valleys; on the sea, on ships; on books and on weapons; on wearing apparel, in the marriage chamber, at banquets, on vessels of gold and of silver, in pearls, in pictures on the walls, on beds; in the dances of those going to pleasure, and in the associations of those that mortify their bodies."

"All the glory of Christ's example," says Orville Dewey, "all the graciousness of his purposes, shine most brightly on the cross. The death of Jesus is the life of the world." It is fitting then that the cross be exalted, that all men may gaze on the dying Galilean. "How calmly yet mightily has the cross preached through all time, in palace, cottage, and cell."*

Upon Easter day, in the chapel erected over the traditional spot of our Saviour's crucifixion, it is said, that "across the marble floor, hour after hour in endless succession, pilgrims of many nations and of many tongues move slowly on their knees, with streaming tears and every manifestation of deep and reverential devotion; and when they reach the sacred rock in which they believe that the cross was fixed, they cover it with passionate kisses."† "I, if I be lifted up," said our Lord, "will draw all men unto me."

* THOLUCK. † The REV. R. W. DALE, D.D.

To him are all men drawn most truly, when they are always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest. So it was said concerning our early apostle to the Indians, John Eliot, that he "became so nailed to the cross of the Lord Jesus Christ, that the grandeurs of this world were unto him just what they would be to a dying man."

"Live," cried Luther, "as though Christ had died yesterday, risen to-day, and were coming to-morrow."

CHAPTER FIVE.

The Paschal Lamb.

"WHAT is faith's foundation strong?
What awakes my lips to song?
He who bore my sinful load
Purchased for me peace with God,
Jesus Christ, the Crucified." *

THIS is an epitome of the Gospel, said Luther, that God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. The "witnesses" sent forth by our Lord taught that he was a Saviour. It was the presentation of a fact and not a theory: they made no pretense to set forth the philosophy of the Atonement; the fact they insisted upon. The fact so stated, proved a great power in propagating faith in a Risen Redeemer.

"If the death of Jesus was wholly voluntary," says Dr. R. S. Storrs, "then it was either a suicide or a sacrifice: a suicide, unjustified to our minds by any sufficient resulting benefit: or a sacrifice, made necessary to man's salvation

* B. H. KENNEDY, D.D., Rector of West Felton, England.

by the evilness and the doom of sin, and by the wise righteousness of God."

Whatever the apostles taught they learned of the Master. In Luke xxiv : 44-48, Jesus reminded them of what he had previously taught concerning the fulfillment of Scripture in himself, and he then further expounded the ancient words, showing that it was needful for him to suffer and to rise from the dead ; and he commanded them to preach "repentance and remission of sins in his name among all nations." The language of the fifty-third of Isaiah is so remarkable* that St. Jerome once said, "Isaiah seems to me not to have composed a prophecy, but the Gospel." It is to such passages that St. Peter refers ; † and St. Paul, when he speaks of Jesus as "delivered up by the determinate counsel and foreknowledge of God," and that "Christ died for our sins according to the Scriptures," ‡ and that "God for Christ's sake hath forgiven you." § And St. Peter, "filled with the Holy Ghost," said "Neither is there salvation in any other ; for there is none other name under heaven given among men, whereby we must be saved." ‖

Dr. John Hall, of New York, has said that he did not have to invent a plan of redemption but preach the one God provided. "The power of the great sacrifice for the

* Isa. liii : 5, 8-12. † I. Pet. i : 11. ‡ I. Cor. xv : 3. § Eph. iv : 32.

‖ Acts iv : 8, 12. Compare the words of Peter to the high priest, Acts v : 31 ; and to Cornelius, Acts x : 43.

sins of the world lies in itself," said Dr. R. W. Dale of Birmingham, "and not in our explanation of it : even when the doctrine of the Church has been most corrupt, the death of Christ has continued to appeal to the hearts of men with unique and all but irresistible force.*

It is like a little Gospel adapted to be carried to every household, that all the families of the earth may be blessed in Christ :—

God came in the flesh ; he told us about the Father, revealing what we know of the moral character of the Creator : this is his Book ; the substance of it, as to duty, is to love God with all the heart, and your neighbor as yourself,— if this you do, it is practical repentance, and you are forgiven by God's mercy through Christ.

"You lie, you steal," said Russell the missionary in Africa. He said it seven years, but no one repented. He then told the pagans about the Atonement, and they repented. John Paton in the New Hebrides, and Patteson the martyr, preached positive truths, the love of God, and choice of God. The miracle of the world's transformation has been like that wrought in the early ages, by the apostolic preaching of Christ and him crucified.

"Christ's whole life," says Thomas à Kempis, "was a cross and a martyrdom ; and dost thou seek rest and joy for thyself ?" The story is an unceasing appeal for living an exalted life. "The Bridegroom," says Tauler, "suffered shame, hunger, cold, thirst, heat, and bitter pains for three

* Consult SUPPLEMENTAL NOTE at the end of this chapter.

and thirty years, and at last a bitter death, for the Bride's sake, out of pure love." The whole life of Christ was an expiation.* It was this which gave wings to the feet of the apostles. There is no more astonishing story in the New Testament than that of the transformation of St. Peter, from an impulsive and sometimes craven disciple, fond of fishing, to a man with a message,— who charged the high priest to his face with having murdered the Messiah, and who heeded no prison doors or stripes, but went into the temple daily and into every house with his Gospel story.† It was this which determined St. Paul to know nothing but Christ and him crucified.‡

Are there not to-day many pearls in the deep ungath-

* This is what is meant by PADRE AGOSTINO DA MONTEFELTRO, when he says, "As there are sins of the heart, sins of the spirit, and sins of the body, the Lord Jesus chose to expiate the sins of the heart by his agony in Gethsemane; he chose to expiate the sins of the spirit by his humiliation before the tribunals; he chose to expiate the sins of the flesh by the scourging which he willed to endure, by his bonds and imprisonment, by his crucifixion on the Mount of Calvary."

† *Vide* Acts v: verses 17, 18, 21, 27-33, 40-42.

DR. JOHN WATSON (IAN MACLAREN) has remarked upon the wisdom of our Lord in selecting his disciples: "St. Peter would have appeared to us rash and impulsive and unreliable, but beneath his variable nature Jesus found the rock of devotion and stability."

‡ "If I were to live to the end of the world," said ST. FRANCIS, "I should need no other book than the record of the Passion of Christ."

"The Christ who is preached throughout the whole world," says ST. AUGUSTINE, "is not Christ adorned with an earthly crown, nor Christ rich in earthly treasures, nor Christ illustrious for earthly prosperity, but Christ crucified."

ered? Are there not to-day many hills of gold unopened? Are there not to-day many flowers in the wilderness unplucked? Are there not to-day many beneficent powers in nature undiscovered and unused? And is there not to-day abundant virtue in the blood of Christ, enough for all the world? And will the world still refuse?

Let me not then coolly count the five bleeding wounds of Christ, without some sense of guilt. A thorn in his crown was my sin. My sin was a nail in his cross; my sin a spear in his side.

"Seeking me, thy worn feet hasted,
In the cross thy soul death-tasted,
Let not all these toils be wasted:
Think, O Jesus, for what reason
Thou endurest earth's spite and treason,—
Nor me lose in that dread season."

Supplemental Note:

Relating to Our Lord's Atonement.

IT is difficult to theorize concerning the grounds of the Scriptural doctrine of the Atonement as it is in regard to the Trinity. We may say of the Triunal name of God, that the Father stands for the creative, sovereign Power, as the Moral Governor of men, the Infinite Justice; that the Son sets forth the Love of God, his redemptive work; and that the Holy Spirit is God in his relation to the continuous conduct of His Kingdom among moral beings; and that these distinctions are eternal in their nature. Having said so much, it is difficult so to state the philosophy of the work of the Son of God, as to produce no confusion as to the nature of the Tri-une Being. For the most part of mankind it is better, doubtless, to leave it where the Apostles do,— to state the fact without attempting to theorize.

"The very nature and essence of the sufferings and death of Christ is, that they are an expiation of sin," says PROFESSOR H. B. SMITH, in

his *Christian Theology:* "We may form theories about its relations to moral government, or the wants of the soul, but the essence of the thing about which we are to form our theory is, that it was an expiation for sin. . . . How can the sacrifice procure the pardon of sin? What are the ultimate grounds? Here is where the theories of the atonement come in. . . . To show precisely how God construes this greatest and most far-reaching of transactions . . . is a task we do not undertake."

"Christ," says HENRY WARD BEECHER, "is God revealed in manifestations suited to the weak and the wicked. That part of the divine character which is adapted to perfection, is the Father s; that part which is adapted to imperfection is Jesus Christ. Men say they can apprehend the Father, but that it is difficult to apprehend Christ. That part of God that comes near to a fallen soul; that expresses divine pity, love, and forgiveness; that view of God which makes Him a nurse, a mother, the physician, and friend, is Christ, call it by what name you please."

This book is not a treatise on theology, yet, out of the vast number of pertinent passages, a few may be referred to, in illustration of the atoning work of Jesus, as it was conceived by the Apostles: I. Peter i: 19; Revelation v: 9, 12, 13; Romans v: 9, 10; II. Corinthians v: 18, 19; Ephesians i: 7, and ii: 13-17; Hebrews ii: 17, and ix: 26, 27.

Vide ARTICLE *by* DR. CHARLES H. PARKHURST, *of New York, page 538, in which the theory of the Atonement is alluded to.*

BOOK NINE.

Our Friend on High.

CHAPTER 1. PAGE 401.

Loving Kindness Personally Administered.

CHAPTER 2. PAGE 412.

Mystery of the Two Natures.

CHAPTER 3. PAGE 419.

Contrasts in the Divine Self-Sacrifice

CHAPTER ONE.

Loving Kindness Personally Administered.

WHETHER or not St. Thomas intended to give their full import to the words, "My Lord and my God," it is certain that the disciples of Jesus and the apostolic Church interpreted the prophecy of Isaiah concerning the Holy Child, quite literally: that he should be called the Mighty God, the Everlasting Father, as well as the Prince of Peace; and that Jesus, as the Messiah, was so far the great God as well as Saviour,* that it was suitable to pray to him, and to worship him, who was to be the omnipotent Judge of the Universe.† They reached this conclusion from our Lord's exposition of the Messianic Scriptures; and from the affirmations made by Jesus, concerning his own relation to the Father, and to the Holy Spirit. In beginning the very first verse of his Gospel with a divine personage, rather than a babe at Bethlehem as the other evangelists did, the apostle John "opened his treatise with a peal of thunder," as St. Augustine has said.

"So, through the thunder comes a human voice." ‡

* Titus ii: 13.

† Acts i: 24, and ix: 13, 14, 21, and xxii: 16; Romans x: 13; I. Cor. i: 2; Heb. xiii: 21; II. Pet. iii: 18; Rev. v: 12, 13, and vii: 10; Col. i: 16, 17; II. Tim. iv: 1; Romans xiv: 10; Acts xvii: 30, 31.

‡ ROBERT BROWNING.

It is the voice of God's love, the Word, the expression of God; Christ being what God is, as to moral character. In knowing Christ, we so far forth know God; and that, too, not only as an expression of God's love to man, but in some proper sense as God himself, limited by human conditions. The teaching of St. John, throughout his entire writings, concerning Jesus as the Life, the Love, the Light, has been emphasized and enlarged upon by Canon Liddon; and he has fortified his position by referring to more than a score of texts.* The New Testament indicates that the Incarnation, or God in Christ, was the leading apostolic doctrine, and that theological inquiry in regard to other points began here.†

ONE of the most eminent of our novelists has written of the "Blessed influence of one true loving human soul on another. Not calculable by algebra, not deducible by logic, but mysterious, effectual, mighty as the hidden

*I. John iv: 8; John iii: 35; and v: 20; and x: 17; and xv: 9; and xvii: 24; and xiv: 23; and xvi: 27. I. John i: 5. John i: 7, 9: and viii: 12; and xiv: 6. I. John ii: 8. John xiv: 31. I. John iii: 16. John xiv: 23; and xi: 25; and xvi: 6. I. John v: 20. John 5: 26; and i: 3, 4. I. John i: 1.

†It has been remarked by DEAN FARRAR: "There is not one syllable in the Gospels or in the Epistles respecting the appearance of His form or face. Nor is there the vestige of any reference to it in the literature of the first two centuries. The fact itself is deeply significant. It is impossible that the earthly aspect of Christ should have been so completely forgotten if the early Christians had centered their thoughts on the Human Sufferer, the Man Christ Jesus, and not much more on the Risen, the Ascended, the Glorified, the Eternal King, God of God, Light of Light, Very God of Very God."

process by which the living seed is quickened, and bursts forth into tall stem and broad leaf, and glowing tasseled flower. Ideas . . . . pass athwart us in thin vapor, and cannot make themselves felt; but sometimes they are made flesh, they breathe upon us with warm breath, they touch us with soft responsive hands, they look at us with sad, sincere eyes, and speak to us in appealing tones,—they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame."

Is it not true that when we are most conscious of our moral imperfections, we feel the need of an incarnation of the Divine Love, a Divine Friendship in some historic manifestation? It is so, even if we cannot easily analyze what is wrought for us by a personal friendship which enshrines the love of God, that cannot be wrought by love as an abstract idea. Self-renunciation for others as an ideal of life seems more practicable, when we see it in a person. Conscious of faculties in which we are morally constituted like God, we can better develop the divine image in ourselves by being intimate with Divinity limited by human conditions, as in Christ, than by merely contemplating a list of moral attributes. "Whenever," says Bishop Huntington, "the soul is most deeply stirred by penitence, or strained by agony, or kindled into holy aspiration, the spiritual nature craves a more intimate communion with God than would be possible if that God had not mysteriously mani-

fested himself in the flesh; not a Sovereign in the skies, but a beating and friendly bosom in Bethany."

Our twofold nature is met and satisfied in its highest longings only by a sympathizing God,— God with us. A mortal immortal — a man on the earth who will soon die— the man who will live forever — needs for a friend, not only a mortal like himself and God in the skies, but he needs Immanuel. Man is too spiritual to be satisfied with a friendship that pertains to this earth alone: he is too carnal to be satisfied with the friendship of a mysterious Infinite Force, who has never actively sympathized with the condition of man.* Behold then your needed Friend,— God Himself descending.

IN the self-revelation of God, his moral attributes are revealed to us in Christ, and in that course of history and of literary production which are pertinent to Christ. The Incarnation is not otherwise than a device of the All-wise God to make finite beings understand His love, and

* "The glad tidings is not that a remarkable and unique man, named Jesus, lived a holy life, realized the ideal man, and died a martyr in Palestine eighteen hundred years ago. . . . . It avails little for us that one man in ancient times showed in his character all the rich and beautiful humanities which can adorn a human life, all that can be worthy and admirable in man. What we need to know is that these beautiful humanities have their archetypes in God; that he is touched with the feeling of our infirmities; that he has come to us in the beauty and glory of the divine love drawing us to him to make us beautiful and glorious in his likeness. And this is the glad tidings of great joy, that all in Christ which is pure and strong in righteousness, which is tender and sympathizing in compassion, which is beautiful, attractive, and winning

lay hold upon it ; it is heaven bending to the earth, eternity to time, God to man. We learn to think of God as the Infinite, yet as a personal Friend. "We see the chasm between the finite and the Infinite bridged over by a member of our human race "*

The Word was made flesh and dwelt among us. He who displays His glory in flowers on drear mountain sides, or in the coral groves which grow beneath the salt sea waves, has thought it not detracting from the dignity of His nature to appear upon the earth, being made like unto those men whom He would fain call brethren, that He may save them from their sins. Forasmuch then, it is written, as the children are flesh and blood, He — the Father, through his Son — also himself likewise took part of the same. The greater part of mankind are poor and ignorant, and all are spiritually poor and spiritually ignorant ; and they cannot grasp the Divine friendship as a practical thing unless that friendship take the form of flesh and blood. We have, not so much a system of truth to be believed, as a Person to be loved ; and the truths are those which center in Him, which lead us to Him, and which make us try to bring all the world to Him.

in love, is the revelation of God Himself as he comes to seek and save the lost."— Professor Samuel Harris, late of Yale University, in his work upon *God, the Creator and Lord of all.*

* Frederick Godet.

John Calvin expressed the same thought, affirming that even if man had not fallen, yet he could never have been united to God, so much above him, without a mediator.

"EVERY revelation of God," says Dr. Samuel Harris, "must necessarily be a hiding of him; the only way in which it is possible for God to manifest himself is in circumscribing himself." Clearly this is so in the material creation,— a singular limitation of Himself, if it were to be thought that this were all. Yet the First Cause is far more than a Chemist and a Mechanic. If the Infinite will reveal himself to the finite mind of man — so ignorant and low-conditioned,— it must be done by a finite manifestation of His own mental and moral qualities in circumstances that finite minds can apprehend. We cannot know Infinite Perfection, but we can know what is perfect within our sphere of human life. "The Incarnation," says Drummond, "is God making himself accessible to human thought." *

This point is well presented in two paragraphs from Canon Liddon:—

"God willed in his condescending mercy to place himself within the reach of his creatures; he willed to give a palpable proof of the saying that 'His delights were with the sons of men.' He, the Immaterial, became related intimately and visibly to a material body; he, the Infinite, condescended to take upon him a finite form; he, the Creator, entered into indissoluble alliance with the nature which was the work of his hands; and thus St. John writes in

* "The perfecting of the self-revelation of God is nothing other than the Incarnation of God." — DORNER.

The anthropological representations of God in the Old Testament accord with the Incarnation in the New.

ecstasy of 'that which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled, of the Word of Life; for the life was manifested, and we have seen, and bear witness, and declare unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard, declare we unto you.'* And thus the remote, inaccessible God was really within reach. 'The Word was made flesh;' he was seen and handled; he was laid in the manger of Bethlehem."

"Instead of presenting us with some fugitive abstraction inaccessible to the intellect and disappointing to the heart, the Incarnation points to Jesus. Jesus is the Almighty, restraining his illimitable powers; Jesus is the Incomprehensible, voluntarily submitting to bonds; Jesus is Providence, clothed in our own flesh and blood; Jesus is the Infinite Christ, tending us with the kindly looks and tender handling of a human love; Jesus is the Eternal Wisdom, speaking out of the depths of infinite thought in a human language; Jesus is God making himself, if I may dare so to speak, our tangible possession; He is God brought very nigh to us, in our mouth, and in our heart: we behold him, we touch him, we cling to him,— and, lo, we are partakers of the nature of Deity through our actual membership of his body,†— in his flesh, and in his bones: and we dwell, if we will, evermore in him, and he in us."

Principal Caird has said in view of this self-revelation

* I. John i: 1. † II. Pet. i: 4. Eph. v: 30.

of God in Christ: "No longer need the soul wander forth through eternal solitudes, vainly longing amid the vastness and the grandeur for the sound of some familiar voice to break the stillness, or the sight of some sheltered spot in which it may nestle with a sense of friendliness and security. No longer in our hidden joys and griefs, in our gratitude and contrition, in our love and sorrow, when the full heart longs for a heavenly confidant to whom, as to no earthly friend, it may lay bare its want,— no longer need we feel that God is too awful a being to obtrude upon him our insignificance or to offer him our human tenderness or human tears. 'Come unto me,' is the invitation of the Blessed One, so intensely human though so gloriously divine; 'Unto me,' in whose arms little children were embraced, on whose bosom a frail mortal lay; 'Unto me,' who hungered, thirsted, fainted, sorrowed, wept, and yet whose love and grief and pain and tears do but express emotions which are felt in the heart of the Infinite God. 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

IN the self-revelation of God in Christ, the Saviour is spoken of as the image of the invisible God. "By him," says Clement of Rome, "we look up to the heights of heaven; by him we behold, as in a glass, the immaculate and most excellent visage." "The unrepresented One perfectly represents himself, the imageless One takes an exact image of himself in the Incarnation. The unapproachable light of the Infinite One passing through the softening

medium of our humanity, becomes bearable to human eyes. While we accord him the reverence and adoration which belongs to God, we have in him a tangible, material, tender friend and Redeemer; one we can actually approach, clearly know, understandingly trust and love." * No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath revealed him.†

It is this popularization of the idea of God,— the God who loves man and is lovable by man, and who commands men to love him and to love each other, as the sum of religious duty,— which has changed the face of the world since the era of the Incarnation.‡ It is this which led Lord Macaulay to say, that "God the uncreated, the incomprehensible, the invisible, attracted few worshipers. . . . It was before the Deity, embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the fasces of the lictor, and the swords of thirty legions were humbled in the dust."

* The Rev. W. T. Chase, D.D., in *The Watchman*.

† John i: 18. "The divine justice, and mercy, and goodness, and compassion, and truth, all the elements of holiness, all the qualities which constitute moral perfection, are revealed to us in him, as they were never revealed before."— R. W. Dale, D D.

‡ "It is the God incarnate, more than the God of the Jews or of nature, who, being idealized, has taken so great and salutary a hold on the modern mind."— John Stuart Mill.

THE Incarnation involves a purpose on the part of God, to reveal his moral attributes to man in a Unique Personality — "the God-man," or, more happily, "God in Christ," and in Scriptures that pertain to him; as truly so, as he purposed to reveal other attributes in the material creation. This has been admirably set forth by President Francis L. Patton of Princeton University.*

The Incarnation is not to be thought of so much as a theological tenet, as the unique expression of God's love to mankind, for the purpose of developing their spiritual faculties, so that those who are made a little lower than the angels may become partakers of a divine life. The Old Testament sets forth this yearning of a Father's heart. And Jesus, who said, "the Father himself loveth you," is "the perfect representation of the Father's character, of the Father's compassion for sinners, of his love for the penitent and believing, of his patience, sympathy, and eternal faithfulness in all his promises. †

Salvation from sin is made possible through the atonement provided; yet we are practically led to rely upon Christ's atonement and to work out our own salvation in connection with the intimate friendship we personally form with Christ. By his love to us and our love to him, we are

*See page 601.

† Compare comments upon John xiv: 8, by PROFESSOR HENRY COWLES, of Oberlin.

led to renounce a selfish life ; and to make God's will — an unselfish love toward God and toward man — the supreme choice of the soul. So it is that he saves his people from their sins.

Loving-kindness, personally administered, is the hinge of the door between God and man,— and it is God who turns the hinge ; it is for man to walk through the open door. If a man, like a penitent and pardoned criminal, hesitates, he may know that the Moral Governor is his Friend, and that he has made perfect provision for the pardon of the penitent. It is actionable under human law if a pardoned man is reproached for a crime that is forgiven ; and if a sinner attempts to lead a new life, the Divine Friend stands by the penitent. This warm sympathy between God and man is the means of spiritual salvation. It is wrought through love, as the common factor ; and on God's part, the Incarnation is the manifestation of this self-sacrificing love. By it the Father and his erring children are brought together : God's care and helpfulness ; man's love and obedience.

Now this is the kind of friendship the world needs : Infinite, Divine, yet thoroughly human ; a reconciling friendship, the love of God so appearing that it can be taken hold of by sinners,— so that they may thereby become sons and daughters of the Almighty.

CHAPTER TWO.

Mystery of the Two Natures.

WITHOUT trenching upon the domain of a dogmatic treatise, it is suitable, in the interests of devotion, to make certain memoranda in regard to the mysterious personality of him who united in himself the human and the Divine.

HOW can these things be? We do not know. Nor need we attempt to solve it, until we first solve other problems that are as mysterious: What is matter? What is gravitation? What is the life principle in a grain of growing corn? Until these questions are answered, we will accept the facts :— the growth of corn,— the existence of gravitation, of matter, and of the Incarnation.

We pass through life with many problems unsolved, and even if we share the exultant hope of the dying Melanchthon, "Now, I shall know the mystery of the two natures," yet Jesus has said, "No man knoweth the Son, but the Father," and it is part of an old Hebrew song, "Thou art a God that hidest thyself, O God of Israel, the Saviour."

FOR the purpose of illustration, the Incarnation may be, in mode, conceived of as the omnipresence of God manifest in Christ so far as this : that while Jesus was, in the language of the Nicene symbol, Very God of Very God, yet there was in no sense a vacating of the throne of the universe, or any intermitting of the reign of the Highest.*

God in Christ.

WE are not to say that there were two souls, a God-soul and a man-soul,— not to say there were two personalities in one body ; but two distinct natures, God's nature and man's nature, mysteriously united without confusion or mixture in one person, and losing by the union no attribute of either nature,— forming a unique being who may be most suitably called the God-man, or God in Christ. Jesus Christ was the God-man : that is, God was in Christ acting under the limitations of proper humanity.

To use the illustration of Lessius : — "Fire pierceth through all the parts of iron,— it unites itself with every particle, bestows a light, heat, purity, upon all of it ; you cannot distinguish the iron from the fire, or the fire from the iron, yet they are distinct natures ; so the Deity is united to the whole humanity, seasons it, yet the natures still remain distinct. And as during the union of fire with

* It is quaintly said by ST. AUGUSTINE, "When Christ came forth from the Father, he so came into the world as not to leave the Father ; and he so left the world and went unto the Father as never to leave the world."

iron, the iron is incapable of rust or blackness, so is the humanity incapable of sin : and as the operation of fire is attributed to the red hot iron (as the iron may be said to heat, burn, and the fire may be said to cut and pierce), yet the imperfections of the iron do not affect the fire ; so in this mystery, those things which belong to the Divinity are ascribed to the humanity, and those things which belong to the humanity are ascribed to the Divinity, in regard of the person in whom those natures are united."

The Highest Style of Man.

JESUS acted as the highest style of man would act, thought as he would think, and yet was lifted above his condition by virtue of his own Divinity, which operated in a manner analogous to the action of the Holy Spirit on prophets and good men in all ages.

This is the meaning of the prophecy, that "the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" ; and also of the assertions of John the Baptist, that "God giveth not the Spirit by measure unto him" ; and also the saying of the Evangelist, that "the grace of God was upon him." *

* I find in PROFESSOR EDWARDS A. PARK'S *Discourses*, references to three classes of texts : —

I. The relation of the Divine nature to the human. John i : 1-18 ; and iii : 11, 13. Hebrews i : 2-4 ; and ii : 1-4. John iii : 34 ; and vii : 16-18 ; and viii : 26-29 ; and xii : 44-50 ; and xiv : 10, 24 ; and xviii : 8.

II. The influence of the Spirit, or the Divinity, upon the God-man.

The Divine Nature.

THE Divine Nature of our Lord was so apprehended by him that he could say, "Before Abraham was, I am"; and allude to his own former glory in the heavenly state, as a matter familiar to him.* And sometimes his manner awed men into standing apart for the time; and his life work as a whole was as solitary as if he had come from some distant star, to touch for a moment upon this planet, to set into motion certain divine plans which no disciple could then understand and which have not yet been perfectly comprehended as they have unfolded age after age. He it was "who being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires off their hinges, turned the stream of the centuries out of its channel, and who still governs the ages." † Day by day he lived with no uncertain sense that this would be so; and that the ages would honor the Son even as they honor the Father. "By Thee," says Saint Anselm, "the

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Col. i: 19; and ii: 9. Luke iv: 1, 14. John i: 32. Luke ii: 40. Isa. xi: 1-4; and xliii: 1-4.

III. The relation of the Holy Spirit to Jesus. Matt. iv: 1. Luke iv: 1, 14. Isa. lxi: 1. John i: 1, 32, 33; and vi: 27. Acts i: 8; and vi: 5-8; and x: 38. Rom. viii: 14. Phil. ii: 7. Col. ii: 9. II. Cor. i: 21, 22. I. John ii: 27.

* "He speaks of saving and judging the world, of drawing all men to himself, and of giving everlasting life, as we speak of the ordinary powers which we exert."— WILLIAM ELLERY CHANNING.

† JEAN PAUL RICHTER.

Seraphim burn, by Thee the Cherubim shine, by Thee the Thrones judge."

Thoroughly Human.

HE was, too, so thoroughly human, that in early life he learned for himself those virtues which mean so much to us in our low estate,— and which, we think with pride, may be of use to us in the world to which we hasten,— such virtues as Temperance, Contentment, Candor, Courage, Gratitude, Prudence, Fortitude, Economy; and Jesus as child, a youth, a young man, was content to grow,—developing his faculties, and his consciousness of his Messiahship, a little at a time; and there was also a limitation of his knowledge,— many things being known to the Father only.* Welcome indeed must it have been to his Divine Nature to be brought into sympathy with a well proportioned human life,— whether to weep in the house of sorrow, to appear as a happy wedding guest, or to be reproached for feasting. He who instructed men in the most profound religious teachings, also taught Peter where to catch fish. And he kindled a fire, and laid fish thereon, and said to his disciples, "Come, and dine." Has it not been an unspeakable boon to the Church universal, that the human side of the life of Christ has been given more prominence in recent generations, and that the modern disciples have insisted upon the imitation of the human virtues of the man Christ Jesus?

* This sentence is suggested by BUSHNELL'S *Sermon on "Our advantages in being finite."*

The Son of Man

WITH all his consciousness of a Nature Divine, Jesus delighted to call himself "the Son of Man," the term used by the prophet Daniel. In John's Gospel, our Lord calls himself upon four occasions,* the Son of God; a term not unknown to the Jewish books.† And there are thirteen other passages in which Jesus speaks of himself as the Son of God, without using the precise phrase. The three earlier Evangelists all agree that Jesus acknowledged himself as the Son of God, in reply to the question of Caiaphas, at his trial.

Yet the term Son of Man, Jesus applies to himself eighty-one times in the Gospels; there being sometimes a duplicate record. The Divinity of our Lord thus put honor upon his humanity. The Divine Nature was united to man, to human nature; Jesus was the Son of Man, rather than a son of Abraham. The heroes of the earth have been Jewish, Greek, Roman, Anglo-Saxon; but Christ belonged to all the race,— standing related to the whole human family, in all the ages of its history. Jesus was pre-eminently the Son of Man, in the sense that in his character we find the essential elements of humanity in their perfection, and he stood as a Man; and we may use the words of Robertson that in Christ "all the blood of all the nations ran."

* John iii: 18; and ix: 35, 37; and x: 36; and xi: 4.

† Enoch cv: 2. IV. Esdras xiii: 32; and xiv: 9.

So impressed were the disciples with this favorite phrase of their Master, that Matthew, Mark, and Luke use the term "Son of Man" altogether, in citing the words of Jesus, — although they in no wise omit his claim to the Divine Sonship, as expressed in other phrases, and emphasized before Caiaphas. To them, Jesus was first of all a man; nor did his Divine Sonship appear to them with overwhelming evidence until he had risen from the dead. "In the Being, so simple, lowly; in that most gentle Companion, that kind, ever accessible Friend; who wandered by their sides in the same daily journeys, and retired at night to the same slumbers of exhausted nature; who looked like themselves, was hungry and weary like themselves, wore the same raiment, partook of the same meals: in that intensely real human nature, how almost impossible for them to realize what a transcendent presence was ever near them. Death must dissolve the illusion of familiarity, and gather around the Man of Nazareth the mystery and awe of the world unseen, before they could rise to the apprehension of his awful greatness, and see in him at once the Son of Man and Son of God." *

* The Rt. Rev. F. D. Huntington, D.C.L.

CHAPTER THREE.

Contrasts in the Divine Self-Sacrifice.

IT was said that no man hath seen God at any time; yet the only begotten Son which is in the bosom of the Father, he hath declared him. The glory which Christ had with the Father before the world was, he laid aside for his subordinate mediatorial service. The scriptural contrasts in the story of the God-man relate to his proper Divine Nature, and the experiences incident to the earthly mission of our Lord. They illustrate the Divine love as it is manifested in Jesus Christ, in whom the Divine Will and the Divine Power so abode, that he constantly represented himself as one with the Father, and so eternally related to the First Cause of all things in essential life as rightfully to apply to himself the Divine name, and claim for himself the honor due to God.

He who in his low estate was ignorant of many things relating to the future of the Jews, claimed to represent the wisdom of God and to be the searcher of hearts. He who made himself of no reputation, but took upon himself the

form of a servant, and was made in the likeness of man, was yet in the form of God, and claimed to be his equal; and he said to those around him, "Ye are from beneath, I am from above: I came forth from the Father."

HAD it not been asked of old time, "Will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain Thee." Yet he who said, "I am the beginning and the end, the first and the last," took to himself the name, "Immanuel"; and in him the Ancient of Days became an infant of days. Is it possible in the words of an old English preacher, "to contract divinity to a span"?* Yet he that built the heavens was now, as the most lowly human child, born in a barn.

"Firmitudo infirmatur;
Parva fit immensitas,
Laboratur, alligatur;
Nascitur aeternitas." †

That is: Eternity is born; Immeasurableness becomes small, and suffers, and is bound; and Strength becomes weakness.

He of whom it was written that the government shall be upon his shoulder, the Counsellor, the Prince of Peace, was also said to be born a child,—Unto us a Son is given. He,

* Bishop Jeremy Taylor.

† *Christmas Carol*, Luther.

of whom it is written that he stretcheth out the heavens like a curtain, that he layeth the beams of his chambers in the waters, was now content as any child of humanity, with a roof for housing wayfarers, man, and beast. The Desire of all nations appeared in one of the cattle caves of Bethlehem. He who covereth himself with light as with a garment, the Saviour, Christ the Lord, was wrapped in swaddling bands. "Ye shall find a babe," it was said: "He whose goings forth have been from of old, from everlasting." He that sent forth stars, as seed from the hand of a sower, now like a babe of every day stretched out a tiny hand asking pity. But that babe arose from the manger, and declared, Before Abraham was, I am: Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else.

He who was called the Power of God, was said to be subject to Joseph and Mary at Nazareth; and he who was called the Wisdom of God, was said as an earthly child to increase in wisdom,— and he sought wisdom from earthly rabbis.

He who made the sea and the mountains and all the glittering worlds that hang on high, who made all things, neither without him was anything made that was made, he who was appointed of God the heir of all things, now, as a Nazarene Carpenter, took hold on the tools of a mechanic, and handled the hammer and the plane, and men were offended in him. Yet we hear the voice of the unpretending Jesus saying, Behold a greater than Solomon is here. And the obscure Nazarene cried with a loud voice, so that all men might hear him, "I am the Light of the world."

If I were hungry, quoth the Hebrew song, I would not tell thee : yet it is recorded in the Gospel story, that the hunger of Immanuel was known even to the great adversary. God cannot be tempted of evil ; yet our Lord was tempted in all points as we are.

HE to whom we make our prayers was himself often all night praying, and, adds the commentator,* as he was going to the mountains to pray, "The sparrow, not knowing its Creator and Protector, flew away from his coming. His form cast its shadow, as he passed, over bush, and flower, and grass, and they knew not that their Maker overshadowed them."

The High and Lofty One that inhabiteth eternity, whose name is Holy, that dwelleth in the high and holy place, said to his disciples, "I am meek and lowly in heart." He who built the many mansions of his Father's house, and who prepares a place for every one of his people, had not himself a place to lay his head. What house will ye build me, saith the Lord, or what is the place of my rest ; heaven is my throne, and earth is my footstool : hath not my hands made all these things ? Yet men turned the Son of God out of their villages at nightfall, as an outcast. The Lord of all the worlds has walked this globe ; and while his weary feet moved through dusty Galilee, unseen angels bowed before him.

* Henry Ward Beecher.

He who walked the waves of the sea, was fain to hide himself near the shores of the sea, that he might rest from the importunities of the thronging multitude. He who quieted the storm on the lake, was just before asleep through weariness.

The Creator of the ends of the earth, who fainteth not, neither is weary, who giveth power to the faint, was said to be weary with his journey, and to sit in repose at a well-side. He who meted out heaven with a span and measured the waters in the hollow of his hand, he who had made the rivers and the fountains, saith to a woman of Samaria, "Give me to drink." And he who was athirst, now bestowed the living water.

He who inhabiteth eternity, whose name is Holy, who dwelleth in the high and holy place, was said also, in tabernacling with men, to receive sinners, and to eat with them.

Who hath first given to God? asks the Apostle. Yet it was said by St. Luke, that when he who was called "God with us" went preaching the glad tidings of the Kingdom, many persons ministered unto him of their substance.

Concerning the Ancient of Days it was said, that thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; yet, on the earth, as the Son of Man, he came not to be ministered unto, but to minister, and he was among men as he that serveth. He who knew that the Father had given all things into his hands, laid aside his garments; and he who knew that he was come from God, and that he went to God, washed the

feet of his disciples, and wiped them with the towel wherewith he was girded.

He who commands the princes of heaven, now gathers the outcasts of Israel. He who counts the numbers without number of the hosts of heaven, now carefully enumerates the hairs of our heads; and cares for things minute, which are of moment to his disciples.

It was said in Exodus, when the Lord came to Sinai: Set bounds unto the people round about: take heed; go not up into the mount, or touch the border of it: whosoever toucheth the mount shall surely be put to death; there shall not a hand touch it. Yet it was said in the Gospel story, that a woman which was a sinner, stood at the feet of Immanuel, weeping, and washing his feet with tears, and wiping them with the hairs of her head. Severe as justice, he was yet gentle as a woman, and one disciple dared lean his head on the bosom of the Incarnate Jehovah.

IN the words of the old Hebrew song, "The earth is the Lord's, and the fullness thereof, the world, and they that dwell therein: but when he came unto his own, his own received him not. Although the world was made by him, yet when he was in the world, the world knew him not.

Who is this, asked the prophet, that cometh from Edom, with dyed garments, glorious in his apparel? It was he, who became a proverb in the mouth of the Pharisees and Sadducees, and who made sackcloth his garment. Isaiah,

who is called the evangelistic prophet, saw in vision the worship of the seraphims, who cried one unto another, and said, Holy, holy, holy, is the Lord of hosts ; the whole earth is full of his glory. Yet John the Evangelist has written that the Jews said, concerning the Representative of the Highest, that he hath a devil.

God had said, "This is my beloved Son: hear ye him." And Jesus said, "*Thou* lovedst me before the foundation of the world; then, concerning the Jews, he said, "*They* hated me without a cause."

Was there not a prophetic vision, of a certain man whose loins were girded with fine gold, and his body, his face, his eyes, his arms, his feet, brilliant with light and precious stones and gleaming metal? Yet there was another vision, showing that men would despise him who was the chiefest among ten thousand, as a root out of dry ground, without form or comeliness or beauty that any should desire him.

"Thou hast made him blessed forever," sang the Psalmist: yet the Lord was rejected of men, and they esteemed him not. "Thou hast made him exceeding glad with thy countenance," sang the Psalmist: yet men hid their faces from God's Anointed.

"I was daily his delight, rejoicing always before him," said he who was the personification of the Divine Wisdom: yet in Judea and Galilee, the Teacher of the world was but a Man of Sorrows, acquainted with grief.

THE infinite pathos of the Divine self-renunciation appears in the later story of our Saviour's life. Did not John the Revelator see one sitting upon a great white throne, before whose face the earth and the heaven fled away? Yet it is recorded that the face of our Lord was once so agonized, that great drops of blood fell down to the ground. He who had been called the Strength of Israel, needed at Gethsemane an angel from heaven to strengthen him.

Before the day was, I am he; and there is none, saith the Lord of Israel, who can deliver out of my hand; yet, in the night, was the Lord of Israel delivered into the hands of men. He that doeth according to his will in the army of heaven and among the inhabitants of the earth, so that none can stay his hand, was now taken by a band of Roman soldiers, and bound as a captive.

He whom God had highly exalted, and given a name above every name, was confronted by false witnesses, to put him to death. It had been written of old, "Grace is poured into thy lips; therefore God hath blessed thee forever:" yet he was accused by the high priest, of speaking blasphemy. Then the Judge of the universe was haled as a prisoner before Pilate's bar; and for him whom God had crowned with glory and honor, they platted a crown of thorns, and put it on his head.

The darkness, it is said, hideth not from Thee, but the night shineth as the day, the darkness and the light are both alike to thee: so runs the old Hebrew song. Yet, concerning Immanuel, it was written, that when they had

blindfolded him, they struck him in the face, and asked him, saying, Prophesy, who is it that smote thee? as if he saw them not.

Concerning our Lord it was written, that as all things were created by him, so all were created for him,— all things that are in heaven, visible and invisible, whether they be thrones or dominions, principalities or powers. Yet concerning our Lord it is also written, that they stripped him, and put on him a scarlet robe; and put a reed in his right hand; and mocked him; and they spit upon him; and they led him away to crucify him.

He who had said, "I am the Way," now weakly faltered on the way to Calvary: and he who had said, "I am the Life," was soon dead. Despairing men fled from the presence of him, who is called the Alpha and the Omega, when he died; and weeping women gathered round the tomb of him who is the First and the Last.*

* I can but add a paragraph of contrasting phrases by Dr. R. S. Storrs, in his introduction to Eddy's *Immanuel*:—

"In his meekness and his majesty, in his patience and his power, tempted yet triumphant, insulted yet serene, scoffed at by men but worshiped by angels, with the world at his disposal, yet making himself the poorest in it, submitting to the crown of thorns the head which wore many diadems, allowing the nails to be driven through the hands whose touch had before unloosed for others the bars of death,— so comes before the illumined thoughts this Son of the Eternal; this Prince and King of the kings of the earth."

"O, THE height and depth of this super-celestial mystery, that the infinite Deity and finite flesh should meet in one subject, yet so as the humanity should not be absorbed of the Godhead, nor the Godhead contracted by the humanity, but both inseparably united: that the Godhead is not humanized, the humanity not deified, both are indivisibly conjoined; yet so conjoined as to be without confusion distinguished."*

Let us, therefore, day by day, join in the praises of Jesus,—using the language of Milton,—

> "Because thou hast, though throned in highest bliss
> Equal to God, and equally enjoying
> God-like fruition, quitted all to save
> A world from utter loss; and hast been found
> By merit more than birthright Son of God."

God with us, "Immanuel": This precious name we will write upon the walls of our closets; and we will inscribe it on our household furniture; and we will wear it on our garments, bearing it as the precious talisman, at noonday or morning or evening or midnight, in childhood and in old age,— "Immanuel, God with us," our life's motto till we ourselves abide with God.

The Victor's Crown.

Lift up, lift up the golden gate;
The Christ is here in regal state,—
Triumphal crown for Him doth wait:
Hallelujah.

* BISHOP JOSEPH HALL.

All kings lie low beneath His feet,—
All courtiers hasten Him to meet;
All hosts prepare His glorious seat:
Hallelujah.

All earthly knees before Him bow,—
All earthly lips to Him make vow;—
All place the crown upon His brow:
Hallelujah.

BOOK TEN.

The Wonderful Name.

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CHAPTER ONE.

Scriptural Symbols of Christ.

CERTAIN heretics in the early church had a beautiful tradition that a cross of Light appeared in place of the body of Christ in the tomb after his resurrection, and that a divine voice full of sweetness issued from the cross, saying, "The cross of Light is, for your sakes, called sometimes the Word, sometimes Christ, sometimes the Door, sometimes the Way, sometimes the Bread, sometimes the Sun, sometimes the Resurrection, sometimes Jesus, sometimes the Father, sometimes the Spirit, sometimes the Life, sometimes the Truth, sometimes Faith, and sometimes Grace."

Let us, for the hour, gaze on the cross of Light, and listen to the heavenly voice which recites the Wonderful Names of Jesus. And we are to remember that the Old and the New Testaments are one in revealing God the Redeemer; so that we may suitably give to Christ many terms which are applied to "The Lord," as he is called in the Old Testament.

CONSIDER the relation in which Christ stands to God in the work of Redemption.

The name of Christ is spoken of as the ineffable name of the Lord. This is the name above every name, a tower into which the righteous may run, the name through which we are saved : God with us ; Messiah, the Gift of God,— he is the perfect gift. He is God's Anointed, anointed with the oil of gladness above his fellows. Christ is the elect of God, in whom my soul delighteth. He is represented as the Angel of the Covenant, a Messenger from God to men. He is the Righteous Servant, among you as one that serveth, of no reputation.

Christ is the Lamb of God, the Lamb that was slain, Innocence atoning for guilt, the High God our Redeemer, redeeming from the curse of the Law,— himself made, as it is said, a curse for us. He is the Mediator ; he is the Saviour, saving to the uttermost. He is Priest, abiding continually. He is Prophet, declaring the mind of God.

He is King, and King of kings ; a Shepherd King ; a King with a reed for a scepter, and thorns for a crown, and a cross for a throne ; reigning and prospering till all the kingdoms of this world become the kingdoms of our Lord. Jehovah is our King.

Christ is revealed as the Arm of the Lord. All things were created by him, as for him. By the work of his fingers the heavens were made. His fingers touch the mountains and they smoke. The Arm of the Lord reaches into the

depths to rescue His chosen. That Arm upholds the faint. That Arm is stretched on the cross, offering mercy. That Arm is uplifted to crush foes. It is written, Awake, Arm of the Lord, and put on thy strength. If I speak of strength, lo, he is strong.

He is represented as the Almighty, which is, and which was, and which is to come. Behold, I have given him for a leader and commander to the people. He is the Captain of our salvation. He stands for an Ensign of the people. And he, too, is set forth as the Lion of the tribe of Judah.

It is in respect to these regal and military qualities, that he is also called the Lord of glory, the King of glory, in whom God makes all His glory to pass before us.

AGAIN let us consider the relation in which Christ stands to man.

He is not only the Head over all things to his Church, and the Desire of all Nations, but as the Second Adam he is the only real beginning of complete manhood on the earth.* The first Adam failed of fulfilling the ideal image of God; and although men may develop many human faculties none will be perfected till they become new creatures in Christ Jesus. God has therefore set forth Christ as symbolized by various things in nature, and in the different employments of men, and in the things men use;

* It was a remark of ST. AUGUSTINE that the whole history of the world revolves around the first Adam and the Second.

and as the peculiar Friend of man ; and as related to man in delivering from the power of sin ; and as standing near at death and the judgment. Christ is thus represented as in every way satisfying human wants : and all this variety of imagery is used only the better to express the Infinite Love of God to man, as it appears in the man Christ Jesus.

CHAPTER TWO.

His Name Reflected in Nature.

HEAR then the Wonderful Name of Jesus, as it is uttered by the voice of Nature.

Do we gaze on rocks, or rivers, or growing things, or raise our eyes to the sweet light of morning,— we are always reading the choice names of our Saviour. Christ is called the Rock; a tried stone, a precious corner stone, a sure foundation; more unchangeable than the everlasting hills and stronger than they. He is the Rock of Refuge, a hiding place from the storm.

> "Rock of Ages, cleft for me,
> Let me hide myself in Thee."

Christ is represented as the River of God, with which the earth is visited, watered and greatly enriched; a River opened in a high place, that causes fountains to spring in the midst of the valleys, that makes the wilderness a pool. Christ is the true Wellspring from on High; it is of unmeasured depth, forever flowing. Ho, every one that thirsteth, come ye to the waters. My soul thirsteth after God, the living God. Go to drink at other waters; they are stagnant. Go to wash in other streams; they do not

cleanse the soul. But the voice of Jesus is heard, "I will sprinkle clean water upon you, and ye shall be clean."

Again, the Lily of the Valley, the Rose, the Pearl, and all things beautiful lend their names to Christ. Let the Rose of Sharon adorn your houses : wear that Rose next your breast.

Again, behold, there appears the Branch of the Lord, beautiful and glorious.

Again, Christ is a Vine, rejected by some as if with uncomely root out of dry ground, yet a Vine climbing over a Cross, a Vine extending his branches far over the huts of the poor and the gardens of the wealthy, a Vine shading and feeding. Are we branches of that Vine, having life of his life, and no life separated from him, having the same spiritual affections and aspirations and purposes with the Son of God ; living in him, crucified with him, dying with him, buried with him, quickened with him, and rising with him ; complete only in Christ ?

Again, when we gaze on Christ, we behold him dawning upon us as the Sun of Righteousness, the Light of the World, a Light to lighten the Gentiles, the true Light which lighteth every man that cometh into the world.* God said, Let there be light, and Christ was the Light breaking in upon moral darkness ; the source of all movement and all power, under which graces may bloom and

* "What the sun is to that flower, Jesus Christ is to my soul. He is the sun of my soul."—Lord Tennyson : as reported by a friend with whom the poet walked in his garden.

virtues grow. He who commanded the light to shine out of darkness, hath shined in our hearts by the light of the knowledge of the glory of God in the face of Jesus Christ. The Lord shall be unto thee an everlasting light, and thy God thy glory. When will that Dayspring appear? When will that Morning Star ascend the heavens?

When night doth round me close,
Ere eyelids seek repose —
I look to Thee afar:
When morning rises fair,
To Thee I lift my prayer,—
To Thee, my Morning Star.

CHAPTER THREE.

Emblems in Human Life.

WE behold Christ as a man among men; figured as taking part in our common avocations.

To the nomads of the East he appears as the Shepherd, leading to good and fat pastures upon the mountains of Israel; Christ unwearied in gently bringing home wanderers. He it is who leaves the ninety and nine,—in the heat of the day or during the chill of the night,—to search for the lost. He shall gather the lambs with his arms, and carry them in his bosom.*

"Yet none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through,
Ere he found his sheep that was lost.
Out in the desert he heard its cry,—
Sick and helpless and ready to die."

The lamb torn and bleeding does not fling himself into the arms of the Shepherd; the Shepherd knows that the

* It is related of the Italian patriot Garibaldi, that he once searched all night upon the mountains near his camp, to find a lamb lost by a Sardinian shepherd. In the morning, he was found sleeping late in his tent,—with the lamb in his bosom.

lamb is wounded, he listens to his bleating, and takes him in his arms. Trembling and powerless under the paw of the roaring lion, the lamb has no strength to go to the Shepherd, but he who is mighty to save snatches him from the power of the enemy.

He it is who layeth down his life for the sheep; and they shall never perish,— neither shall any pluck them out of his hand.

His sheep he knoweth by name. To the common eye there is no individuality in a flock. The shepherd knows them, perhaps, by their defects. "You see that sheep toes in a little," said one shepherd, "that other one has a squint; one has a little piece of wool off; another has a black spot; another has a piece out of its ear." The Chief Shepherd must at least know the individual failings of his flock; and his watch over them is with particularity, by a separate, discriminating love. He calleth them by name,— your name, my name, as to our personal needs.

This text, says Dr. William Hanna, indicates a living, personal, peculiar interest: our Saviour, with infinite tenderness, watches each doubt, fear, trial, temptation, fall, rising again, conflict, victory, defeat,— every movement by which progress is advanced or retarded; he watches each and all, with a solicitude as special and particular as if each were the object of the exclusive regard of the Saviour's loving heart.

"The Christian soul lives on Christ; he is fed and guarded, he is kept and made peaceful, he is safe and quiet,

as a trustful lamb under the faithful care of a kind shepherd." *

And the shepherd knoweth his own; and he calleth them by name,— since the sheep are all marked; marked in the ear, and in the foot,— they "hear" and they "follow." †

"The calling and leading," ‡ says Dr. Alex. Raleigh, "are always united; he calls that he may lead. The Shepherd is in movement; he comes to abide with us, but not to keep us abiding in the same states and circumstances."

Nor do the sheep, says the Rev. Hudson Taylor, tell the Shepherd which way they want to go, and get him to help them; but the Shepherd leads them.

"Like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee."

Of all the titles of Christ, says Dean Stanley, this was the most popular with the early Christians: their religion was that of the Good Shepherd; "the kindness, the courage, the love, the beauty, the grace, of the Good Shepherd, was to them, if we may so say, Prayer Book and Articles, Creed and Canon, all in one; they looked on that figure, and it conveyed to them all they wanted." §

* Professor Henry Cowles.

† The comment made by an English preacher, upon John x: 27.

‡ John x: 3.

§ It was written upon one of the early Christian tombs: "I, Abercius, am a disciple of the Pure Shepherd; whose eyes look on all sides, as he feeds his flocks on the mountains and plains."

If Jesus appears as a Shepherd to the men of the Orient, he appears as a Teacher to the cultivated men of the West; a Teacher, apt, attractive, tender, firm, thorough, earnest, — training kings and priests unto God. Again, Christ comes among men as a Refiner, purifying till his own image is seen in the place of dross.

The compassionate Jesus is also the Great Physician, himself without blemish, and healing the body and the soul. Wherever feet are weary, Christ bears up the infirm body. When the eyes are dim gazing on the earthly, Christ reveals heaven to the soul. When Jesus walks the earth, avenues of the wretched open before him: while behind him stand those with eyes newly opened, gazing on him; tongues just loosed, speaking his name; ears just opened, hearing his praises; arms lately withered, now lifted to heaven in thanksgiving; feet lately infirm, now running after him. Bodies worn with disease, thrill with new life at the words, "I will, be thou clean."

With balm, and with healing leaves from the tree of life, he comes into the sick chamber: himself represented as the sun to bring good cheer; himself a fountain to cool the air; himself the lily and rose to bring beauty into the presence of decay; himself wine and bread and meat to nourish the failing powers. We need no earthly physician so much as we need Christ.

THE Saviour appears to us in connection with our common affairs, as if to serve us in the things we most use and need.

It is as if we were to find him in the path we daily tread, seeing in him the new and living Way ; the way of life, the way of truth, the way of holiness, the way of peace, the way of salvation. So Christ is the Truth ; and he is the Word, the expression of the truth. And if he is the Way and the Truth he is also the Life ; we live in him, and move in him, and have our being in him. He is the light of Life, the breath of Life, Life from the dead. He is the tree of Life, the water of Life, the bread of Life, the Prince of Life. He that hath the Son hath Life.

And day by day, as we go in and out of our homes, let us know that Christ is the Door,— the Door of heaven which opens from within. And for the earth, the Door of the coming Eden. When will the human race, trying for sixty centuries to regain the joys of paradise, enter through that Door? * And if Christ is the Door he is also the Key, the Key of David.

"Draw nigh, draw nigh, O David's Key,
The heavenly gate will ope to Thee.
Make safe the road that we must go,
And close the path that leads below.†

And if Christ is the Door and the Key, he has also been our Dwelling Place in all generations. He opens to us a Rest, a Home ; and calls into it all who labor and are heavy laden.

* "Christ said himself, I am the door. What is the door for — to look at? However exquisite its workmanship, when you have got through looking at it, you push it open and go in. Christ is the door through which God came in to the human race, through which the human race comes in unto God."— LYMAN ABBOTT, D.D.

† Mediæval Advent Hymn.

CHAPTER FOUR.

The Mystical Union.

MOST wonderful yet, of all the wonderful names of Jesus, we find Christ entering our homes to abide with us as our most intimate Friend. He comes in upon those sad days when we bury our dead; for he bears the name the Man of Sorrows, and he is acquainted with grief. He stood as if chief mourner at the grave of Lazarus; and — most comforting fact — his weeping was in mere sympathy with sorrowing sisters, although he knew that the brother would at once arise.

His heart of love beats therefore the more warmly toward us, because we are sinners needing his love and his friendship. He was called the Friend of Sinners. We accept the charge, and make it our boast and glory. Christ was the Friend of the vilest of men; all men vile before him,— and yet his love fastened to them all as if by the nails of his crucifixion.

Are we prepared, therefore, to hear another name, and to believe that Christ is also to us the Heavenly Guest, promising to abide with his disciples? He knocks at the

door, and if any man opens, he will come in unto him and sup with him. This man rejecteth — no receiveth — sinners and eateth with them. Behold here the Hidden Manna, the Bread which cometh down from heaven.* Coming from his noble toils and high enterprises in saving a race, he spreads a table under our lowly roof, and feasts with us until we are ready to renounce the earth as a wilderness and the things of the world as dreams and go forth to follow Jesus only, and to go home with him at nightfall.

The Bible is full of this idea of a personal presence abiding with us;† and we open this Book in vain, till we find Jesus coming to be our Guest,— abiding in us. He enters our homes with a word of greeting, and interests himself in our affairs,‡ and folds our children to his arms.

I need not wander over the mountains of Judea vainly seeking the footsteps of the Lord; Christ is within. Day by day, therefore, I sing St. Bernard's Hymn :—

> "I seek for Jesus in repose,
> When round my heart its chambers close :
> Abroad, and when I shut my door,
> I long for Jesus evermore."

WHEN, however, we speak of the term Friend, as being the most wonderful of the titles borne by the Saviour, we ought to seek to sound its depths, and know what the

* "Without Thee, my table is unspread."— THOMAS À KEMPIS.

† II. Cor. xiii : 15. Gal. iii : 20, 28. I. Cor. xi : 15, 19. Rom. viii : 9, 10. Phil. iv : 13.

‡ "A rule, I have had for years, is to treat the Lord Jesus Christ as a personal Friend."— DWIGHT L. MOODY.

Scripture really means by it. How strange then are the words we hear. Christ is to us not only a sympathizing Friend, and the Friend of Sinners, and a Heavenly Guest, but he enters our homes, claiming to be one of the members of the family, nay, the very Head of the house.

Every gentle name Christ bears. Every name we love Christ bears. Every kind relation he sustains to us. Whosoever shall do the will of my Father which is heaven, the same is my brother, and my sister, and mother. There is a Friend that sticketh closer than a brother.* As one whom his mother comforteth, so will I comfort you. As a father pitieth his children, so this our Everlasting Father pities us, and is delighted with the prattling of his children. He has loved us with an everlasting love. And best of all, most wonderful of all, it is written: Thy Maker is thine Husband; the Lord of Hosts is his name.†

The Heavenly Bridegroom left his Father's house, that he might cleave to his bride, the Church. Is not this thy Friend, O daughter of Jerusalem? "Saw ye him whom my soul loveth? I sought him, but I found him not." Yet even now I hear his voice calling:‡ "Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage." If human

* Prov. xviii: 24. *It is this text that has given to our Lord the title* OUR ELDER BROTHER, *so scriptural in its thought, if not in its words.*

† Isa. liv: 5. Compare Hos. ii: 19, 20. I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.

‡ Matt. xxii: 4. Comp. Rev. xix: 7-9; xxi: 2, 9; xxii: 17.

love makes us so happy in our common life, how happy shall we be if the Son of God loves us. With the joy of the bridegroom, it is written, shall thy God rejoice over thee. The strongest phrases known to human lips for the expression of the heart's affection, are thus used in the Bible to set forth the Divine love to man,— love before we were born, from the foundation of the world. No bridegroom is so full of joy as God rejoicing in his love for those who love him. No bride is so joyous as that soul to whom God manifests his love. Neither death nor life upon the earth, nor angels and principalities in heaven, nor anything present or future, in the heights above nor the depths below, can separate Christ from His love to us.*

He is to us, therefore, the Fairest of the Sons of Men, the Chief among Ten Thousand, and the one altogether lovely ; whom not having seen we love, and in whom, though we see him not, yet believing, we rejoice with joy unspeakable and full of glory. It is written, thine eyes shall see the King in his beauty : and we will take up the words of Rutherford, "I want nothing now, but a further revelation of the beauty of the unseen Son of God."

Yet what is this that St. Bernard is saying? "O hard and hardened sons of Adam, not to be softened by such kindness, by such a flame, by such great ardor of love, by so eager a Lover, who expends precious treasure for the

* Rom. viii : 38, 39. When a dying soldier was asked by the chaplain, of what persuasion he was, he replied, "I am persuaded that neither death nor life can separate me from the love of God, that is in Christ Jesus."

vilest wares." Is Christ the Beloved, and do you love him not? Who are they, amid all the votaries of this world's fashions, who are preparing their wedding garments, and making ready to sit down at the Marriage Supper of the Lamb? Have you a home? It is no home, till Christ is in it. Till you call God "Father," you are an orphan: till you call Christ "Brother," you are friendless. You need no love so much as you need the comforting love of Christ.

CHAPTER FIVE.

Alpha and Omega.

IN considering the relation in which Christ stands to man, we find that in the Wonderful Name of Jesus he is called the Intercessor. We hear therefore a voice from heaven, the voice of prayer, Christ interceding for his people.

According to the Bible, Christ's present activity in behalf of his people is of a twofold nature: He "abides with" his disciples upon the earth, and he bears their names before his Father's throne in heaven, interceding for them. Or, to put it in another way: As God the Creator is now engaged in sustaining, preserving, and governing the forces of the universe, so God the Redeemer, the Incarnate God, is still carrying on the work begun in the new creation. Christ has explicitly told us that the Father himself loveth us, and God in Christ is now carrying to completion the work begun in his earthly mission. We may then take great comfort with Paul in thinking of the present love of Christ for his people, as set forth under the figure of one ever living to make intercession for us.

As once upon the Judean hills, so now in the heavenly hill country, he prays for all who shall believe on his name;

interceding for us, as really as if he had a closet in our own house, into which he should go day by day to pray for us.

When therefore we ask the relation which Christ bears to man's salvation, we may believe with Origen, that Christ becomes all things to all men, "according to the necessities of the whole creation capable of being redeemed by him": "Happy," therefore, "are they, who have advanced so far as to need the Son of God no longer as a healing Physician, no longer as a Shepherd, no longer as the Redemption; but who need him only as the Truth, the Word, the Sanctification, and in whatever other relation he stands to those whose maturity enables them to comprehend what is most glorious in his character."

And in the relation which Jesus bears to man, he is set forth as our Righteousness, through whom we are treated as if we had never sinned. So that we hide behind Christ, the expression of God's Mercy, and the Divine Justice looks not upon us but upon the Lord our Righteousness.

Christ is therefore to us the true Passover, by which the angel of spiritual death is made to pass by. And when we come to the great change from life to life, Christ is the Resurrection; and he shall change our vile body, that it may be fashioned like unto his glorious body, when we know him and the power of his resurrection. And when we come to the Great Day of Trial, as Christ is the Counselor of God, so he is the Advocate of man. Is he the Wisdom of God, wonderful in counsel? We therefore may boldly put in our claim on that dread Day, "O Lord, under-

take for me." And when that Day dawns we shall behold him,— our nearest Friend, our Heavenly Guest, our Bridegroom, who is our own Advocate, sitting in the place of the Supreme Judge of the assembled universe.*

THE Scriptures thus reveal Christ as all and in all to the believer; or, to put it in the words of the beloved John, Christ is to us the Alpha and the Omega, the First and the Last, the Beginning and the End: Christ, Alpha,

* "The moment Christ appeared, he became a judgment, or a judge. There was no visible bench, no formal sentence. He was ever anxious to remove the impression that condemnation was his earthly errand. He said, 'I came not to judge the world, but to save the world.' Nevertheless the judgment comes, and by a law inwrought in all our souls. No one of us can ever be as if Christ had not appeared on the earth. To hear the name of Christ alters the relations of every human being to the highest facts,— to God, to eternity. It was not so much any special saying; it was his character, his very nature, that was judicial. As soon as he was manifest, the whole world of men about him fell apart, and souls took their places, on the right hand and the left. It was as if that divine presence located instantly every human life on earth. And so he added: 'Though I came not into the world to judge it, though that is not my special mission here in the body, but to manifest God to you; yet afterward, in the world to come, and in consequence of that manifestation, judgment will come, solemn, awful, inevitable, sudden as a thief in the night. The word that I speak unto you, that shall judge you.'

"The question, then, for the individual is this: Do we see Christ? Do we see and recognize our Lord? Whether he has come, where he is, whether he can be found, is not the matter we have to consider; nor whether we belong to him. He has come: he lives: he is visible to the eyes of faith: his life goes forth into the race forever, flowing into all hearts that will open to receive it, making them sons and kings and priests to God." — BISHOP F. D. HUNTINGTON.

promised to the first family ; Christ, Omega, the Last, in whom all the families of the world will be blessed : Christ at first revealed as the Crusher of the Serpent, and at the last revealed as having all things put under his feet : Christ, Alpha, figured in the first sacrifice ; Christ, Omega, the last Great Sacrifice : Christ at first driving guilty man from Eden with a flaming sword ; Christ at last burning the world, and by fire cleansing the foul places of sin : Christ the Author, Christ the Finisher of faith : Christ the Alpha, the name we utter in our prayer at the beginning of every day ; Christ the Omega, the name in which we pray in the evening of every day : Christ the name pronounced over the newborn child, that the blessing of Alpha may be on him ; Christ the name pronounced over the hoary man in dying, that the blessing of Omega may be upon him. The first voice of heaven is, Blessed be Alpha ; and there will never cease a voice in heaven crying, Blessed be Omega, the Beginning and the End.

Omega, Alpha, First and Last,
Holy One in ages past,
God of cycles yet to come,—
Stones to praise Thee are not dumb ;
Stony heart Thy glory sings,
Broken heart with praises rings.

Æons old Thy mercy's birth,
Ere foundations of the earth
Rose from ancient gloom and night ;
Ages endless in their flight
Mark Thy love, Thou First and Last,—
Binding me secure and fast.

CHAPTER SIX.

The Royal Diadem.

YOU may learn Christ through and through from Alpha to Omega, all his titles, all his honors, his riches, his powers, his praises, his countless glories; count up all his royal names; deem him honorable. You may gather his many crowns and royal gems, his purple robes and the garment that was made red when he trod the winepress alone. You may find all songs and every kind of music, and praise him whose powers are without limit, Alpha and Omega, the First and the Last, from everlasting to everlasting. "Bring," "Bring," said a dying soldier. "Bring what, father?" asked his daughter.

"'Bring forth the royal diadem,
And crown Him Lord of all.'"

All these Scriptural Names of Christ are windows, through which we gaze in, and see the beauty of Christ. The character of Christ shines out through these names,—a character of Infinite Love; God rejoicing to display his love to them who love him in the most varied phrases that finite beings can comprehend, as if he were never weary of

inventing new forms in which to show forth Christ the expression of the Divine Love to men. The variety of character revealed in the Wonderful Name of Jesus is a theme for never ceasing praises. As in every way we seek to please those dear to us on earth, and satisfy all the longings of human friendships, so our Saviour represents himself as seeking in every way to please those who have committed themselves to him. The various names of Christ are the different phases of his love to men. These are his diadems: these are the many crowns he wears, each of peculiar glory.

Yet the name which underlies them all is *Love:* God is *Love.* All the colors of nature are resolvable into certain primary colors; and as the brilliant bow of promise, the arch of glory, rising in the eastern sky after a shower upon a summer's afternoon, is built by the mingling and blending of the three primary colors,— so the resplendent beauty of these names of Christ, arching our common life like a bow of heavenly promise, is all built upon God's *Love* to man, that love wearing an almost endless variety of form and color and name. This, then, is what is meant by the voice of the old Hebrew prophet, when he cried out concerning the Messiah, "His Name shall be called Wonderful."

I ONCE saw a little model of ancient Jerusalem a few feet square; but however accurate the measurements and exact the imitation in miniature, I could never feel that I had seen the City of the Great King. So the glory of Christ,

as it is, can never be set forth even by the delineation of his character in the very words of Holy Writ. But such hints as we get, are to be used ; that we ourselves may be conformed to his image. The Bible gives us no hint of Christ's physical features, but we have a portrait of his soul ; and this is to stand before us, the ideal character, like the divine pattern for Hebrew building once shown in the mount of God. "Wherefore, holy brethren, partakers of the heavenly calling, consider Christ Jesus." "Consider," "intently gaze," as one who seeks to copy. We are changed in beholding him : as it is written, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." As we intently gaze on Christ, seeking to copy his character, the Spirit gives us first one glory, then another, till we become like him — when we shall see him as he is.

Imitation of Christ is in no way so successful as when it is pursued with a passion of love to Christ. We cry in the words of St. Francis, "Let me die of love for Thee, O God of Charity, who hast expired for love of me." We love him because he first loved us.

How, then, shall the love of Christ constrain us, that we may willingly toil in weary service, and all the years seem as nothing to us for the love we bear our Saviour ? * It is

* "Love lightens the heaviest burdens, makes difficulties easy, and smooths the rugged ways of duty, and takes out the bitterness of suffering." — Thomas à Kempis.

the love of Christ which constrains us. We serve, says St. Bernard, "in that love which casteth out fear, feels no toils, thinks of no merit, asks no reward, and yet carries with it a mightier restraint than all things else. No terror so spurs one on, no reward so strongly attracts, no demand of a due so pressingly urges."

Let us, therefore, see to it that we love Christ more than everything else. Let us for the moment cease to talk and think of duties done, or work to do. Let us become absorbed in simply loving Christ. Thus we shall gain the greatest possible motive-power to impel us in leading a successful Christian, Christlike, life. Since Christ is all and in all to us, let us, like the disciples after the transfiguration, lift up our eyes and see no man save Jesus only.

We will with joy adopt for ourselves the words of John, the forerunner of Christ, and delight in bearing for our name the sweetest of earthly titles, "The friend of the Bridegroom." We will take up the words of the Apostle and make them our own, and whatsoever we do in word or deed, we will do all in the name of the Lord Jesus. In the wakeful hours of the night we will sing the words of the old Hebrew songs: With my soul have I desired Thee in the night; and when I awake I am still with Thee. And in all the hours of the day we will bear about with us Christ.

"If," says Gregory Nazianzen, "I have any possession, health, credit, learning;—this is all the contentment I have of them: that I have somewhat I may despise for Christ, who is the all-desirable one." And we hear the voice of

St. Augustine, saying, "My origin is Christ, my root is Christ, my head is Christ." And we see one of the old martyrs raising his flaming hands to heaven shouting, "None but Christ! None but Christ!"*

Is Christ all and in all to us? Do we see Jesus only? Do we ourselves day by day seek to live the very life of Christ? Can we lay aside our prejudices, and even many of our friends, and enter into that strange and solitary kind of life which he led, and learn to look on this world and all its maxims as he did? If Christ is to us all that we need, and if we love him with a passion of devotion, we shall be approaching, little by little, the life he led in the flesh, becoming more and more like our Lord. And this is the only

* "The name of Jesus," says ST. BERNARD, "is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which, whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there is no charm in any discourse, in which his name is not heard."

The Prayer of St. Patrick, as he was going to Tara to preach before the king and nobles when he feared lest he be killed at Tara, is called, St. Patrick's Armor or Breastplate:—

"At Tara, to-day, the strength of God pilot me, the power of God preserve me; may the wisdom of God instruct me, the eye of God watch over me, the ear of God hear me, the word of God give me sweet talk, the hand of God defend me, the way of God guide me: Christ be with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me, Christ on my right hand, Christ on my left hand, Christ on this side, Christ on that side, Christ at my back; Christ in the heart of every person to whom I speak—Christ in the mouth of every one who speaks to me — Christ in the eye of every person who looks upon me — Christ in the ear of every person who hears me at Tara to-day."

thing worth living for. Vain is it that Christ has appeared upon the earth with Wonderful Name and Infinite Love, unless we are drawn by his love, and run after him, seeking to make his life our life, a life of service to God in self-sacrifice for man.*

* *See special* ARTICLES *by* EVANGELIST D. L. MOODY, *page 542;* REV. H. M. WHARTON, D.D., *page 545;* REV. THEO. L. CUYLER, D.D., *page 548;* *and* REV. F. A. NOBLE, D.D., *page 559.*

BOOK ELEVEN.

The Master and His Message.

Contributed Chapters.

Introductory Note by the Author.

In the interest of the reader it has seemed better to separate these contributed chapters from the narrative of our Lord's life by the Author, giving them suitable prominence in special books.

As a Lad in the Temple. CHAPTER 1. PAGE 459.
By E. R. HENDRIX, LL.D., Bishop of the M. E. Church, South.

As a Pattern of To-day. CHAPTER 2. PAGE 463.
By J. H. VINCENT, D.D., Bishop of the M. E. Church.

The Guide of Life. CHAPTER 3. PAGE 466.
By E. H. CAPEN, LL.D., Pres. Tufts College.

Our Imitation of the Master. CHAPTER 4. PAGE 472.
By GEO. E. HORR, JR., Editor "The Watchman," Boston.

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By AUGUSTUS H. STRONG, D.D. LL.D., President of Rochester Theological Seminary.

Not Law, but Love. CHAPTER 10. PAGE 512.
By JOHN S. SEWALL, M.A., D.D., Professor Bangor Theological Seminary and late Professor Bowdoin College.

CHAPTER ONE.

As a Lad at the Temple.

By Rev. E. R. Hendrix, S.T.D., LL.D., Bishop M. E. Church, South.

ONE of the felicities of the Revised Version is the making clear what our Lord meant in his reply to his mother after her anxious search everywhere else but in the temple, for her missing son. A sword pierced through the heart of the virgin mother as it had not done since she heard of Herod's slaughter of the children of Bethlehem in his mad effort to slay her first born. As Joseph and Mary missed the boy Jesus, they left the caravan which had protected them both in their approach to Jerusalem and thus far on their return journey. They now began to experience some of the difficulties to which Jesus might have been exposed, during his separation among "the wild elements of the warring nationalities which at such a moment were assembled about the walls of Jerusalem," due to a revolt against the Romans which had begun only two years before under Judas of Gamala. Their mental agony increased with every hour of their fruitless search.

Like all large cities, Jerusalem had its snares for youth-

ful and unwary feet. Would the lad, if otherwise safe, be drawn by idle curiosity to those quarters of the city where human nature was to be seen most in ruins and daily becoming more bestial? What evil associations might leave their scars upon the very soul of the boy Jesus if he unwittingly wandered near scenes of vice? Is the promise to be made of none effect after all, through the carelessness of the mother of Jesus? "A wounded spirit who can bear?" So the very power of thought seemed suspended amid her self-reproaches, and the place which Mary should have searched first of all was the last to be visited. "Wist ye not that I must be in my Father's house?"

How much the Lord's house must have been a theme of conversation between Mary and Jesus. From her lips he had doubtless learned those hymns of ascent which he was to sing with the multitude, when, from the slopes of Olivet, the temple should burst full upon his youthful vision: "I was glad when they said unto me, let us go up to the house of the Lord;" "I will lift up mine eyes unto the mountains whence cometh my help;" "My help cometh from the Lord, which made heaven and earth." How the story of the royal builders had been told to this Son of David, and how must his wondering eyes have sought every expression in those maternal eyes which looked into his again, as she pondered anew these things in her heart. Had she not taught him reverence for his Father's house, and explained to him the meaning of every court and altar, and the symbolism of every vestment and of every sacrifice? How he must have asked about the Holy of Holies, and the blood

with which the High Priest sprinkled the mercy seat, ere he knew that He was the Lamb of God that taketh away the sin of the world.

O Virgin Mother, where couldst thou expect to find thy son but in the temple, whose courts he had already learned to love and which he first began to tread but a few brief days ago? It is here where his first recorded words are to be uttered, "Wist ye not that I must be in my Father's house?" What other place could have charms to win him from such a mother's side? Was not this the place, of all others, which she had taught him to love, and had she so little faith as to doubt that henceforth he would show a passion for his Father's house? Through its stately courts he was to move once at the beginning, and then again at the close of his public ministry — with scourge of plaited cords to drive out those buyers and sellers and money changers who had made of his Father's house a house of merchandise and a den of thieves. "The zeal of thine house had eaten me up."

We lay much stress upon last words, though they be spoken in weakness and pain and are scarcely intelligible. We still think them characteristic, and cherish them. But not more characteristic were Christ's last words, tenderly caring for his mother or praying for his murderers, than these first words, showing his passion for his Father's house. What questions had not been answered for him there, in that atmosphere where moral and religious questions are always best settled for souls bent on having them settled right? Reverence is the basis of true character. The youth of our Lord, with all the temptations to indolence

and self-assertion which mark that critical period of life, was kept pure and unmarred, and was stimulated into holy activity, by his reverence for sacred things.

While religion is not free from the law of habit, so that what passes for religious conduct may be due to the force of habit and need not be the expression of a deep personal conviction, let us note that with the help of the grooves of habit our very minds and hearts may be kept where gracious influences may mould them aright. Our divine Exemplar nowhere sets us a more helpful example than when in youth he preferred the house of God above his chief joy.

CHAPTER TWO.

As a Pattern of To-Day.

By Rev. John H. Vincent, D.D., LL.D., Bishop M. E. Church.

IF Jesus of Nazareth were to appear in any of our American cities in this good year One thousand, eight hundred and ninety-seven, one wonders what impression he would make. One need not wonder. First of all, he would not come in oriental garb, with long hair and with flowing robes after the manner of the Orient, and as he probably appeared in the first century of the era which bears his name. His wisdom is too great, his knowledge of human nature too thorough, his reverence for the law of adaptation too profound to justify the eccentricities of a costume entirely foreign to the age which he might come to influence. We know too well the value of complete adjustment to environment in order to the right control of that environment in the higher interests of life, to imagine Christ as coming in any fashion which might excite prejudice or mainly attract attention. Therefore, if Christ were to come to us in this nineteenth century, we might expect

to find him dressed as other men dressed, living as other men lived, and mingling with the people of this age in business and society as he did in the age to which he historically belongs. I doubt exceedingly whether he would come even in clerical costume. Our friend, Mr. Dwight L. Moody, who so worthily represents the Christ he serves, in his love of righteousness and in his loyalty to the Christian faith, would furnish a much more probable model of costume for the living Christ in the nineteenth or twentieth century than would any clergyman or priest of any Christian church.

The imitation of Christ in the nineteenth century must be an imitation in quality of character, in aim of life, and in method and spirit of service. As it is not necessary that Christ should come in the flesh again in order to do his work in the world, it is sufficient that his followers possess his spirit, hold his truth, love with his love, help as he helped, and order their lives by the standards which he set up both by teaching and example.

The larger control, the wider sphere of influence characterizing the modern Christian, extends very widely the field of his activity. In the day of Christ neither the Master nor his disciples could have any immediate influence upon the social and political conditions of the world. To-day matters are very different. The Christian stands at the very center of civilization. He helps to make the forces which control political life. He has his hand on the social activities of the times. The opportunity is to-day a Christian opportunity,—to edit papers, write books, deposit

ballots, control public sentiment, promote righteousness. He is not under a scepter which he cannot influence. He himself holds the scepter that represents all the power the world has. Therefore, the field of his activity is wholly different from that occupied by the Christ in the days of his incarnation, and all this is because of what Christ did during his incarnation and what he continues to do through the means of his truth and spirit in the world.

With this conception of the Christian's responsibility, how important it is that children and adults should be taught the nature of Christian life, and the necessity of imitating Christ, not by the life of the hermit, not by ecclesiastical symbolism and ceremony, not by anachronistic eccentricity, but by conformity in aim, motive, spirit, and methods adapted to the age, a conformity calculated to impress society with the value of righteousness, self-sacrifice, unselfishness, and faith in eternal things. How important it is to build up the "Kingdom of God" as more than an outward kingdom, rather as a family united by regenerative power, gracious adoption, and the indwelling, witnessing, victorious spirit which is revealed in the four Gospels as the spirit of Christ. To imitate Christ in this age, each Christian believer must in this age be like Christ in personal character.

CHAPTER THREE.

The Guide of Life.

By Rev. Elmer H. Capen, D.D., LL.D., President of Tufts College.

ONE of the most instructive phases of our religion is its universal, perennial, human interest. The Bible makes its appeal to living men in every age and under every conceivable condition. The characters of the Old Testament, Abraham, Jacob, David, Solomon, become our teachers because they are so like ourselves: we are interested in reading the story of their lives, because we see not only our own frailties reflected, but our possibilities of high thinking and noble action. And when we open the pages of the New Testament, we find in Jesus a spotless character, yet he is human at every point; and his perfection is not an impossible perfection. He does nothing which we do not feel that we could do, if our wills were strong enough and our feeling of self-interest were sufficiently in check. So that Jesus becomes the object for imitation in every life.

One indeed may say, when he is casting about for the true standard of human conduct: "My life is American, and it is in the nineteenth century; how then can Jesus,

whose life was in the midst of a Jewish and Greco-Roman civilization, furnish any criterion for me?" The guidance, however, which we are seeking pertains to the spirit. It is the teaching of the New Testament that we should walk according to the spirit and not according to the flesh. It is the spirit of Jesus with which we have to do. We are to meet life's duties in the spirit of the Master.

JESUS is the guide as to the aims of life. All human life must have an aim to be significant. If there are any with a disposition to drift about and take what comes, if they have no set purpose and only live from day to day, they do not follow the method of the Master. "Wist ye not that I must be about my Father's business?" was the all searching question which he put to his mother even in boyhood; and from that hour to the moment when he bowed his head on Calvary and said, "It is finished," there was not the slightest deviation from his purpose to fulfill the will of God. It is possible, in this respect, for every person to walk in the steps of Jesus: and to determine, through careful consideration, by what course he can best accomplish the demands of the Creator upon him; and then to pursue it steadfastly and unfalteringly to the end.

And in making this decision, if we would follow Jesus, our aims must be pure. They must not end in temporalities. If, for example, a man seeks wealth, or fame, or power for its own sake he is certainly not in the way of Christ. Jesus sought simply to do the will of God as it

was disclosed to him in Galilee and Judea in the time of Tiberius Cæsar. In the same way men may find out here and now what God wants and proceed to do it. In doing it, they may, indeed, acquire wealth, honor, and the mastery of the world,— this, perhaps, because they are obedient to the will of God; but if these things captivate the heart or serve in any way to obscure the clear vision of the divine will, to that extent they obstruct and defeat the ends of a true life. A pure purpose is what Jesus teaches; and if that be attained, outward conditions do not count.

JESUS may be a guide also in our conduct, as to the common everyday life which often seems dull and petty. In great crises, men of common mould often rise to sublimity of action; the circumstances in which they are placed stimulating them, and calling forth their best powers. Many of us feel that if we were on a platform broad enough and high enough so that we could stand in the public gaze, and that if we could perceive the far reaching consequences of our efforts, we could then avoid meanness and servility, and really do great things. So we find it hard to obey the highest law in things petty, commonplace, trivial, and unnoticed. Yet, if we turn to the great Example, we find obedience possible, even in this lower way. Men may ask themselves, in the humblest form of service they are called on to render, however obscure and ordinary the duty: "What would Jesus do if he were in

my place?" And the answer will come with convincing certainty to the inner consciousness. If we are candid with ourselves we can never be in doubt as to the way in which we ought to walk.

It is Jesus who discloses the spirit for the right discharge of daily duty, so that it will no longer be deemed mere drudgery, so that those who are punctilious, and conscientiously faithful in performing homely duties, may find their souls uplifted and strengthened by the service. The only way to bring heaven down to earth, the only way to transfigure toil, the only way to convert the world into the kingdom of God, is to carry the spirit of devotion into that which is trivial as well as that which is exalted. In this way the sordid work of sweeping and dusting, sowing and reaping, selling merchandise and casting accounts, is glorified, not less than leading an army to battle, or swaying a senate, or preaching the Gospel to the poor.

BUT above all Jesus is the guide of men in the varied relations which they sustain to their fellows. No man can hold his life in isolation. We touch humanity at every point. Our duties are not single but involved. Environment is often the determining factor in conduct. The withdrawal of men from contact with the world, which has been practiced under every religion, finds no real warrant in Christianity. Every person is a member of the family into which he is born, of the social circle where his work lies, and of the state to which his allegiance

is due. His duty, therefore, is not necessarily what he may desire within himself. His inclinations and tastes, nay, his aspirations and longings, may point unmistakably in certain directions. Yet he may be withheld from the realization of his inward purpose, because the circumstances in which he finds himself, and which he cannot control, absolutely forbid. He must remember therefore that this is the law of nature. It is likewise the law of Christ. His life was amongst men. He was no ascetic, but "came eating and drinking," and he was the "friend of publicans and sinners." In other words he met every class in the community and discharged his full obligation towards them. No man who calls him Lord can do otherwise than to meet the complete demand of domestic and social and civic duties.

So, too, Jesus teaches the spirit that must pervade all human relationships before his kingdom can prevail. It is not what we do with and for men, but the motive from which we do it, that determines whether we are the disciples of Christ or not. "He went about doing good." He did good to all classes of people, and kept right on doing it, though he said that his fidelity must end in his crucifixion. The example of Jesus, then, teaches us not to do this particular thing or that particular thing, but to forget ourselves in what we do. Self-denial must be our attitude in all our relations with the world. It may be very gratifying to those who have performed heroic deeds to have the adoration and applause of countless hosts. But the real test comes, when to do the

right involves hatred and contumely. This is Christ's law. Do for men what ought to be done for them, and never falter whether such action brings applause or scorn. This law changes not with the lapse of time. It is just as pertinent in the nineteenth century as it was in the first century ; and when all the centuries shall have been counted up, it will still remain the law of human life.

CHAPTER FOUR.

Our Imitation of the Master.

By Rev. George E. Horr, D.D., Editor of *The Watchman*.

STRICTLY speaking, the Christian is to be a disciple rather than an imitator of Christ. He is not to seek slavishly to copy the acts of Jesus, but to take the Master's principles and temper and apply them in a great variety of circumstances in which Jesus himself was not placed. Paul clearly suggests this when he exhorts the Philippian Christians: "Let this mind be in you which was also in Christ Jesus." And he proceeds to show how the self-denial which actuated our Lord in his mission should prompt the conduct of his disciples. The Christian resembles the navigator who, under some instructor, has thoroughly mastered the principles of navigation. The instructor does not describe every possible combination of circumstances in which the master of a ship may be called to act, but he gives him sound principles which will lead the pupil to act wisely in any circumstances.

But Christ is not simply an instructor, or an historical and external model. The New Testament teaches that he

is a vital force in the souls of those who have spiritually responded to him. In the written Word we see the outward ideal; but when the Christian looks within his own soul he discerns the present example of Christ. The impulse towards goodness, the conviction as to the course of duty, the aspiration toward God, indicate what we should do to follow Christ. "Work out your own salvation with fear and trembling," says Paul, "for it is God which worketh in you." The reason for "the fear and trembling" is that in our own souls we are touching the Divine life.

We need not be in doubt as to what we are to do to follow Christ. In the written Word we have the external model; in the impulses and promptings of the Christian heart the special and definite directions. If we implicitly follow this inner leadership, in subordination to the written Word, we shall find practical guidance for the imitation of Christ in everyday life.

Far more than a new theology the world to-day needs fresh and noble conceptions of Christian character such as come from the submission of personal life to these principles. One of the urgent questions of the time is what manner of man would Christ be if he to-day were a statesman, an employer or employee, a professional man, an artist, a mechanic, or farmer. The man who, in his calling and circumstances, is acting as Christ would act, is rendering most effective service by illustrating the Christian life. Too many of our ideals of Christian character have been derived from the mediæval monasteries, or the intense language of the prayer meeting or the revival

service. There is no greater need than for practical illustrations of the imitation of Christ in the homely ways of daily life.*

* *Note added by the* AUTHOR. I can but add to the three preceding ARTICLES, and to what has been said in earlier pages of this volume, a brief extract from DR. SAMUEL HARRIS' book, "God the Creator and Lord of all," relating to the *Imitation of Christ*:—

"We do not properly say that in any given case we are to do just what Christ would have done in the same circumstances. As the Divine Redeemer of men his action in many particulars must be different from that of ordinary men. Living in a distant country and age, with a becoming conformity to peculiar customs, he would do what it would not be becoming to do now."

The reader who studies carefully the preceding three chapters, and what was said by the Author, particularly in Book ii., Chapters 1 and 2, and in Book iv., will conclude that we best imitate our Lord by conforming our lives to the spirit of the Master.

CHAPTER FIVE.

The Church in Samaria.

By Rev. Edward Everett Hale, D.D., LL.D.

THIS woman of Sychar has the half-heathen idea of her Messiah as of a messenger sent from a far-off king on a distant throne. He is to come with heralds and body-guards ; he is to prostrate Rome, and he is to tell us all things. "He is coming, and he will tell us all things,— he, the anointed."

"Woman, he has come. I who am talking to you am he. Dusty and tired with my journey, with no herald before me and no train behind me, glad to drink from your pitcher because I am faint,— all the same, I am the child of God, and his present messenger to you. I who speak unto you am he."

I do not wonder that the painters are so fond of the subject. But one wishes that they did not care so much for the mountains and the well, and cared more for him and for her. That he should have swept away all her prejudices — prejudices born from twenty centuries ; that he, a dusty, tired, lonely wayfarer, should in five minutes make her know that he is God's son, and is speaking God's word to

her,— this shows what manner of man he was, and what it is in him which makes him Saviour of the world.

And she, on her side ? That in those five minutes every cloud should have rolled away from her heaven ; that all dust of man's travel, and all smoke from the sacrifices of priests, should have been cleared away, so that she can see that her God visits her and helps her, and that she is a child of God. Let the artist express that emancipation, and we shall know what is meant when they say, "All things are become new." This is what the words "New Testament" mean.

In a word, she saw what Nicodemus could not see. When this same word had come to him,— "You must be born again"; "I don't think we can," was his reply. But she went up into the village, and told her people that this man had told her everything.

His other disciples join him and the Samaritans from the village. He stays two days in this Sychar,— the typical city of the Gentile, to the eye of a bigoted Jew. And here he establishes the first church in the world. Many of the Samaritans believe on him, because they have seen him and heard him. "We have heard him ourselves, and know that this is indeed the Saviour of the world." What they heard in those two days we cannot tell ; but the central thing in it — to be remembered when all this was written down at the end of threescore years or more — was this : "My meat is to do the will of Him that sent me, and to finish His work." "The fields are white to the harvest, though it is early springtime." The doctrine of this gospel

to the Samaritans is that man is of God's nature, and that he is a fellow-worker together with God.

In one and another mood of meditation — looking backward and looking forward — we ask ourselves what Jesus Christ would do for us to-day. I dare say this no-named woman of Sychar had asked herself the same question that morning.

This is sure, that our answer would come as hers did. Perhaps our surprise would be as great as hers. Let us hope our eyes would open as quickly as hers. It is not in a chariot of fire descending from the clouds that her Saviour comes. It is not with legions of white-winged angels, or the clarion tones of cherubim before him and behind him, that he comes. It is a lonely, tired man,— dusty with travel, and sitting on the wellside,— whom she finds, and who is to tell her all things. So you and I will hear our gospel, not in any voice from the sky, and not in any legend written among the stars, but in the midst of the dust, and sweat, and travail of to-day. Pure religion and undefiled is for everybody,— black, white, gray, red, and brown.

Now, as then, whoever Jesus met would most likely put the old question : " Please, where should you like to have me go to church ?" After eighteen or nineteen centuries the reply is just what it was. Woman, it is not here, it is not there. It is not the place of worship : it is the quality of worship. " God is a spirit, and they that worship him must worship him in spirit and in truth."

And how shall we worship ? With this prayer or that hymn ? With these articles or that creed ? Answers now

as then: Look on the fields. They are white to harvest, — January, March, July, or November, it is all one, they are always white to harvest. God did not finish his world. He is here now. He is in and with his children now — that with him his children may go harvesting now. Those join in worship of him rightly, who rightly and bravely go to work with him. They show they are truly his, if they go about their Father's business. And this is the sum and substance of pure religion.

If the world seeks a monument of the place where was first proclaimed the truth which has made the world of today, that monument exists already in the old well at Sychar. "Jesus spoke here," says Renan, "for the first time, the word on which will stand the building of the eternal religion. Here and then he founded the pure worship, without date and without country, which will be the religion of all noble souls to the end of time. The religion of that word and that day is not only the religion good for humanity, it is absolute religion. And if other planets have inhabitants endowed with reason and the sense of right, their religion cannot differ from this of Jacob's well. Grant that men fall back from it; that they only cling to the ideal for an instant. It was a flash — this word of his — in the thick darkness; and in eighteen hundred years the eyes of mankind (alas, of an infinitely small fraction of mankind) are used to it. All the same, full light will come; and after the full circle of wandering, man will come back to this word as to the immortal expression of its faith and its hope."

The four mottoes for the new frieze of a new church of the Good Samaritan might well be these four texts :—

"Not in this mountain, nor at Jerusalem," because ours is a universal religion :

"God is a spirit,"— this for its statement of God :

"I who speak to you am he,"— this for its statement of Christ,— that he is a weary wayfarer, sitting thirsty in the midst of his day's work :

"My meat is to finish God's work, and I send you to the harvest,"— this for man's place and duty, because man is a child of God.

But you and I can do better things than to design mottoes for the walls of a church at home. Paul's word is as true as it ever was, "Know ye not that the temple of God is holy, which temple ye are?" These texts are not for one place or another place. They are truths for you and me to carry wherever we go. This title-page to the gospel is not illustrated when we go on a pilgrimage to the vale of Sychar; it is when we lift up our eyes and look upon these fields that we illustrate it. It is when we go to work to accomplish our Father's work. It is when we thus bring to the Life of Lives, to the God who is the spirit of all life, the only worship, which is the worship of spirit and of truth. Then and only, we know what these words mean, "I that speak unto thee am he." They will speak in the midst of daily duty. He who speaks will be dusty and travel-worn; but when we have heard him for ourselves, we too shall know that this, indeed, is the Saviour of the world.

CHAPTER SIX.

A Story of Skill.

By the Rev W. M. Barbour, D.D.,
Principal of the Congregational College of Canada, and Late Chittendon Professor of Divinity, Yale University.

HOW can the incarnation of Infinite Purity deal with one who is a voluntary transgressor in personal impurity?

Note the skill of Jesus in dealing with the sinner of Sychar.

SHE was a Samaritan, outside the revealed law, outside the covenants and promises, and he did not open Moses and the prophets to her as he did to others. He first drew near her as a human being conscious of an inner need, one corresponding to the physical thirst they had in common,—suggesting in a delicate way and by a fitting form the attractiveness of a spiritual satisfaction. Not on Mount Sinai did he stand, hurling the law down upon his lowly hearer, as some suppose the first position of a preacher ought invariably to be; but by the well of the Water of Life he stood, inviting one in the thirst and stain of sin to partake and be blest.

At first his hearer did not understand him, and so he wisely tried to reach her in another way. He thrust one of the sharp arrows of the mighty into her conscience.

"Your husband," he said, "call him hither."

"Husband, I have no husband," was her reply.

"Five thou hast had," — what an accurate tale of her life he could read — "and the sixth, he is no husband." And yet, with a candor becoming the Incarnate Truth, he gave her credit for a confession to the literal side of a fact, — "In that, saidst thou truly."

And now that he had her attention and her interest so far as to stir her to the owning of his power, he unfolded what in her condition she ought to know, — deepening and widening his truth, till she could receive no more, but must run with what she had to her friends and neighbors.

He took this woman as she was; he plied her with what she could understand; he set no impossibilities before her: what he said of God and the better life he expected her to act upon, as readily as she might feel thirst and quench it with water from the well; he expected her to know God as one might know a parent who desires a wandering child's return; he expected her to judge for herself of her welcome by such a Father — the God who is a spirit, if in her own heart she returned, no matter what she had been, no matter where she had heard of God, — the temple and the holy mountain were both pushed out of sight in that glad Gospel.

IN this, Jesus recognized a spiritual need in the human heart, which he alone could supply by gift,— "Whosoever drinketh of the water that I shall give him, shall never thirst."

This same truth he preached to the crowds in the temple, assembled at the feasts. He assumed it in all his intercourse with his fellow men: "I am the light of the world;" "I am the bread of life;" "I am the giver of the living water." These sayings indicate his idea of man, as in need of something to enlighten, sustain, and refresh him. Ice cannot melt itself: nor darkness enlighten itself: nor thirst quench itself: nor can the dead raise themselves into life. Our Lord presented himself to be to man, and to do for man, what man could neither be nor do for himself.

In this incident at the well side, he acted upon the principle that wherever a human soul is met, it can be challenged for its sins. In our Lord's idea of conscience, we find him assuming its existence, its validity, its accessibility to appeal upon personal conduct.

This woman had partial and distorted views of revelation: as a Samaritan, she was partly of heathen origin; and by religion of an unsettled faith; yet as a subject of moral government our Lord addressed her, knowing that she had a memory, a conscience, a spirit that could meet a spiritual God, and a filial relationship to God, by which she could be found of him as his child, and as his lowly worshiper in her heart.

In order to lead to her reclamation to the Father who

was seeking her, Jesus convinced her of sin, not in the abstract as a defect, a disease, an excrescence, a development, or an heredity, but of sin as an actual recurring, intentional doing of wrong, for which she must feel herself personally responsible. This direct appeal to the woman's conscience on her present sin touched her to the quick; which might not have been done by the most weighty constraint to study the sinfulness of mankind, or to prepare for a future judgment on her conduct.

The Master, moreover, taught the woman in regard to worship or approach to God: that a Spirit should be worshiped in spirit and in truth; that the nature of God calls for more than form, and is contented with less than display. In substance he said: "Externals are not of necessary account, now that the Messiah has made access free to the Father of the soul; it is a service of love, and not a service of instruments, that can be acceptable to him." It is clear, too, that he held that the woman was on the right track of thought in turning her mind towards a mediator. It was when he had his inquirer really awakened to her need, when she was convinced of sin, in view of the spiritual Jehovah, and when she said, "There is a Messiah to come, and when he is here he will tell us what we need to know," then came that saving word, "I that speak unto thee, am he."

IT is of interest to watch the variety of feelings evidently stirred in his hearer, by our Lord's courteous and skillful treatment. She who is not skilled in reasoning nor inferring, nor in judging of cumulative evidence, who could not explain to herself perhaps what a ground of belief meant, she knows but one thing out of the many which might help her to a knowledge of Christ: that one thing is his power to know her heart, and his authority to condemn her life. By the manifestation of that truth, he commended himself to her conscience. For as he held the lamp of truth in upon her moral sense, she not only saw herself but himself also,—and the man who told her what she was, she knew could not be trifled with.

This truth of a bad life made way for the truth about the revealed God and the promised salvation. The truth had time to do a great deal in her mind between Jacob's well and the village of Sychar. There was time for a thought upon the fact that she still had a memory recording the past, and a conscience that could be quickened to a new condemnation of that past. There was time for a thought upon what she was, and one upon what she might have been. She had just left one pure presence, one weary and in need of rest; one ready to accept even her attention; and yet what tokens of purity of heart and spotlessness of life were in his manners, what an "air to command" in words without sternness was about him. And had she remained pure, could she ever have been like him? But even he, in his gentleness, had spoken kindly to her, though

all her life was in his keeping. Bad though her past had been, yet he bore with her ; had told her of God ; had spoken of salvation : can she yet have hope, since he said, "I that speak unto thee am he," — can she yet have any prospect of deliverance from her bad past ? If on those things she thought, as most likely she did, yet they did not move her as did the revelation of her own searched heart. In that she could have no surmise, no supposition, no doubt : this searcher of the heart must have the truth. And her conclusion was that he ought to be listened to.

CHAPTER SEVEN.

The Democracy of Jesus.

By William T. Herridge, B.D., Ottawa, Ontario.

HE who is our Saviour approaches through the door of seeming commonplace, and meets us on the broad thoroughfares of daily experience so that no one need feel strange in his gracious company. We can scarcely wonder, therefore, that the world was slow to reach a true perspective of his greatness. The simple Nazarenes are not alone in vulgarizing what is near at hand, and reserving their admiration for some hero whose dim outline looms up in the haze of distance. It has seemed impossible to many that the son of the carpenter should be also the Son of God.

Yet in this contradiction lies the unique value of the Epiphany. Christ might have appeared as a priest of the royal line, clothed in the sacredness of his office and in the divinity which doth hedge a king; or as the great poet of the ideal, raying forth on all sides the flash of genius; or as the profound philosopher who had studied the problems of life and was prepared to offer a final solution of them. But in either of these cases he would have been more or less estranged from the mass of men. It requires a peculiar type of mind to be attracted by the excellence of mere ecclesiasticism. The poet lies "hidden in the light of

thought," and only a few will enter and share his solitude. The philosopher, weaving his abstractions, often impresses the multitude with a sense of coldness, and seems to point the way to heights which are inaccessible. So that while Christ unites in himself all these functions, they are held in solution by his broad and universal humanity. He is not like some actor heralded by fame, and greeted with the applause of a fastidious audience. He enters the drama of life along with the tumultuous chorus, not distinguishable at first from the others, and thus in close contact with all sorts and conditions of men fulfills his mission, not as a tribal Messiah, but as the world's Redeemer.

We cannot well overestimate the significance of this humiliation, especially when we remember that it never stripped him of his real divinity. In thus becoming a man of the people, he presents a much needed object lesson in regard to relative values, and stamps human life with a dignity which had never been dreamed of before. He proves that the begger may be a prince in disguise, that honest toil prosecuted in the right spirit is itself a patent of nobility, that humble service, so far from being little more than a modified form of disgrace and bondage, is life's crowning merit, and the only means of its full and harmonious development. Apocryphal legends have credited his earlier career with absurd and useless miracles. But he needed no trick of magic to transmute everything he touched into gold. He revealed the unsuspected glory of familiar affairs. The common things he did, never made him common. Bending over the unheroic tasks of youth,

he kept his head among the stars. His pure soul supplied its own invisible pageantry, and no scion of the house of David ever so truly sat upon the throne, judging the tribes of Israel.

And thus he was the first to discover the worth of the individual. Coming into a world which was held in the chains of a pitiless imperialism, his advent raised the tocsin of liberty from the citadel of Mansoul, and earth began to date its years afresh from the solemn *Anno Domini*. The humblest listener to his words must have gone away haunted by a strange and inspiring vision of the possible grandeur of life, and filled with new ideas as to the method of reaching the goal. For Christ was no demagogue stirring up the baser passions of the reckless crowd. The rebellion which he leads is not primarily against injustice endured at the hands of others, but against the insidious evils which war within ourselves. Many of his friends were disappointed because he steadily refused to become a political agitator. But while he was by no means indifferent to anything affecting human happiness, his reform begins at the beginning. It is at once too radical and too comprehensive to exhaust its strength upon externals. The fountain must be pure, or it will be waste of time to meddle with the streams which flow from it. And, therefore, Christ seeks, first of all, not a change of conditions but a regeneration of character.

It requires an aristocrat of the right sort to establish the best democracy. The true friend of the people will guide their half-formed desires into the proper channel, and stir

up that "divine discontent" which, in spite of the ravages made by sin, still gives proof of our essential nobility. Though Christ consorted with the poorest specimens of mankind, and embraced them all in the arms of his great benevolence, there can be no doubt that he was the ideal gentleman, and that he sought to develop in others that mingled humility and self-respect which results in spiritual freedom. He exchanges the government of outward commands and prohibitions for that of inward principles. He rivets our gaze upon the soul's achievements, and clearly distinguishes between what a man has and what he is. To his thought, no one should clamor for "rights" unless he is at the same time prepared to recognize responsibilities. For rights, whatever their precise mode of emergence, have their original basis in the moral nature of man, who is framed for the discharge of duties and wins his rights in no other way than by honest effort to fulfill them.

Thus the keynote of Christ's Democracy is unselfishness. We must learn by experience the meaning of his strange paradox that he who loses his life shall really find it. Egotism can never exhaust the whole content of manhood. He whose aims are confined within the narrow circle of personal interests may be called "successful" by some beholders, but he is drying up his vitality at the root. It is only through sympathetic participation in the world's changeful drama that we attain our own highest individuality. Christ was perfectly conscious of the alternative presented before Him. He might have had kingly pomp in the city of Jerusalem instead of social ostracism and cruel

persecution and shocking death. He deliberately chose that career of self-forgetfulness which has made his name immortal, and every one who aspires to serve his generation well must follow in his train.

Every important problem of life is in its last analysis a purely ethical one. Unless we cleanse the fountain, it will do little good to meddle with the streams which flow from it. The true reform is at once more radical and more comprehensive than some seem to imagine. It behooves us to study the social and economic conditions of our time, and to weigh the merits of every theory offered as a panacea for existing evils. But many of them are vitiated by fundamental fallacies. The earthly Paradise is not a machine-like realm which changes men into automata, but a realm throughout which justice and love are so diffused that they necessitate the gradual elimination of everything which opposes them. Christian Democracy is not set upon overthrowing the powers that be simply for the sake of doing so. But it will raise the question whether the powers that be are the powers that ought to be, and, if they are not, the awakened conscience of mankind must yet sweep away whatever prevents freedom of self-government according to the will of God.

We are often told that this is a transitional epoch in history; but is not every epoch transitional? There is far more to fear from stagnation than from earnest thought on the practical matters which confront us. Each generation has its special opportunity which cannot be discerned without intelligent reading of the signs of the times. But

the most advanced opinion has discovered no new Gospel for mankind. The democracy which aspires to permanence, instead of repeating the specious sophism that all men are equal, must seek rather to give each one a fair chance to develop his own life in beneficent contact with the lives of others. Whatever it has to say in regard to the readjustment of economic relationships, it must not demand the entire abolition of property, because the best property that anyone can have is himself. It must not hide behind abstractions, since the final issue lies not with materials but with human souls. The cry of our day, "Back to Christ!" if it is to have any adequate meaning, must be followed by another cry, "Forward to Christ!" to the Christ who ever liveth to make intercession for us, and whose laws, fearlessly applied and followed, will answer the questions and inspire the hopes and guide the footsteps of modern civilization.*

* *The topic of this* ARTICLE by DR. HERRIDGE *is in accord with pages 106, Jesus' sympathy with the poor; 108, his leadership; 261, 262, the relation of Jesus to the political world; also page 499* in PROFESSOR FISHER'S ARTICLE, *which follows.*—AUTHOR.

CHAPTER EIGHT.

Seed-Like Character Of His Teaching and Work.

By Rev. George P. Fisher, D.D., LL.D., Professor in Yale University.

JESUS described the nature and influence of his teaching under the symbol of a sower, who went forth to sow. His repeated use of the same figure shows how true an image he felt it to be of the whole work in which he was engaged. He compares himself, in relation to the kingdom which he was founding, to a man who "should cast seed into the ground, and should sleep and rise, night and day": that is, should leave the seed to take care of itself,—"and the seed should spring and grow up, he knoweth not how." "For," it is added, "the earth bringeth forth fruit of herself": that is to say, the seed, when dropped in the soil, shoots forth by a power within itself, "first the blade, then the ear, after that the full corn in the ear." Once more, he compared his kingdom to a grain of mustard seed, the most minute of all seeds, but which grows into a tree whose branches give shelter to the birds of the air. The parable of the leaven contains, under another symbol, an idea as to the character

and progress of the Gospel, closely akin. That idea may be expressed as follows :—

"This work which I am doing now may seem insignificant; it fills no space in the eyes of men; its immediate effect is small; but there abides in it a living imperishable power, the measure of which time will reveal in a degree beyond all present anticipation. It will be a gradual effect; gradual in the heart and mind of the individual, and in society."

This germinal quality belonged, as Jesus declared, even to his death. Shortly before his death, he said — (I quote from the Revised Version): "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." A harvest should spring out of the sepulcher.

I wish now to bring forward some illustrations of the seed-like, the seminal, character of the teaching and the work of Jesus. In so broad a field, it is only glimpses that we can hope to gain.

ONE striking fact respecting Christ is that he wrote nothing. He left no writings to serve as an enduring record of his doctrine. In this respect he contented himself with scattering seed along his daily path. The same thing is true, to be sure, of the noblest of the Gentile teachers, Socrates. But Socrates did not aspire to be the founder even of a school; much less to be the author and head of a spiritual kingdom, destined to spread over the

earth. Jesus, on the other hand, not only claimed for his doctrine a divine sanction, but he set about the work of founding a new community, into which was eventually to be gathered the race of mankind. He came to bear witness to the truth; the progress of his cause was to be wholly dependent on the willing reception of the truth. Every other means of advancing his cause, he abjured. How sublime, and yet how strange, then, was the confidence which he felt in the power of what he taught to perpetuate itself. The oral utterance of it was enough. There was no need that he should write it down; no need to lay it up in manuscripts, like the Koran, to be preserved and transmitted as a sacred treasure by appointed guardians.

ANOTHER fact pertinent to the subject is, that Jesus left the separation of Christianity from the Jewish religion, to be effected, not by formal decree, but by the silent energy of the truth.

Few things are more remarkable in the history of religion than the broad distinction between Christianity and Judaism, effected however, without any repudiation of the parent on the part of the child. The religion of a nation was converted into a religion for mankind. A religion abounding in forms and ceremonials was exalted into a religion of the spirit, in which rites are few and simple, and quite subordinate.

This great transition did not take place in an instant.

The ferment which it occasioned extends through the apostolic age to the end of the first century. The final result was slowly reached: yet that result Christ had prepared when he said that nothing which goeth into the mouth defileth a man; that he was the Lord of the Sabbath; that one stood there among them, who was greater than the temple; that God is a Spirit and calls for spiritual worship; that blessedness springs out of tempers of heart, meekness, purity, and the like; that nothing is requisite for salvation but faith in him. When he said these things, he sowed seed that could not fail in time to supplant the Old Testament system. This effect, be it observed, did not follow from teaching alone, or chiefly. The death of Jesus was a prime condition on which the result depended. The cross superseded the sacrifice of the altar. The higher, heavenly life into which he entered, as soon as its meaning was discerned, must needs give a spiritual and universal character to religion. It broke down the wall of partition between Jew and Gentile. Hence it was on the occasion when the Greeks sought an interview with him, that he uttered the memorable saying: "Except a grain of wheat fall into the ground, it abideth alone." But the perception of what his death involved, in this relation, was gradual. Upon the apostles even, the light slowly dawned. By degrees they recalled his words, and saw what they contained. How, indeed, could so fundamental a change in religion, a change intelligent and rational in its very nature, come to pass, in any other way? In our Bibles, the Old Testament and the New are bound up together. They stand in friendly alli-

ance. The New is not the antagonist of the Old; yet the points of difference and of contrast are not less striking than the points of agreement. What power was stored up in the simple teaching of Jesus — when his death had opened up its meaning — that a transformation so marvelous should grow out of them.

JESUS framed no organization for his followers. He established no polity for the order and discipline of the church. His allusions to the church as an external body are very few in number. We might have expected that if he did not put his doctrines and precepts into a permanent written form, he would at least guard against disintegration on the one hand, and despotism on the other, by defining somewhat in detail a form of church polity. History bears ample witness to the force that lies in organization. Founders of the famous monastic orders in the church of Rome, of fraternities like the order of the Jesuits, and the authors of great religious movements like Methodism within the Protestant lines, have well understood the value of a compact discipline. It is felt that the highest force is attained when a host can be combined to move as one man. But in this matter also, Jesus manifested a like serene confidence,— noble carelessness, one is tempted to call it,— as in regard to the preservation and dissemination of truth. He impressed upon his disciples the fraternal relation in which they stood to one another, and the obligation of mutual care and service and self-sacrifice growing out of it. He taught them that they had but one Lord and Master,

and that they were all brethren. He told them that he should be first among them who made himself the servant of all. And he made this teaching impressive by his own daily example. He made them feel that purity and kindness should reign among them. In this way he sowed the seed out of which forms of polity and rules of ecclesiastical intercourse might naturally spring up. He left it for time to unfold these germs, to develop types of polity suited to the varying circumstances of his followers in different ages and countries. He trusted to the force of the truth which he planted in the minds of those who heard him and to the impressions made on their hearts, to regulate the details of government in the church and to beat down or undermine whatever institutions might arise at war with the genius of the Gospel.

The same remarkable forbearance he exercised in respect to the seasons and rites of worship. In answer to a request he gave a single, brief form of prayer. He composed no liturgy. He said nothing about the buildings in which his followers were to assemble for worship; nothing about the method, but much in regard to the spirit, of their devotions. Out of the seed which he scattered have sprung up, either by normal development, or as an excrescence or corruption, all the fabrics of polity which have ever existed in the church, from the most imposing hierarchy, to the simplest forms of Christian association. Out of them have sprung the litanies and the hymns, the lofty cathedrals, and the meeting houses of the plainest structure, and the countless instruments and expressions of Christian devotion.

CHRIST did not reduce his teaching to a systematic or scientific form. If he was not to write down the truth which he had to communicate, it would be natural to expect that he would formulate it,— that is, give it a precise, logical, coherent statement. It might naturally be expected that he would lay down philosophical premises as a basis for his theology, and provide concise and accurate definitions for the purpose of keeping out error. The Jewish rabbis whose copious teaching was orally transmitted, afforded an example of definite prosaic instruction. But from all this kind of work Christ constantly abstained. He taught in parables. He presented religious truth in the moulds of the imagination. He drew illustrations from objects and scenes familiar to the eye. He uttered pithy sayings, often in a figurative style. He took no special pains to qualify his doctrine in order to guard against misinterpretation. The truth that he taught was seed-truth. From it have grown up the different systems of Christian theology, the creeds and catechisms, which have appeared from age to age in the church. Leaders in thought, like Athanasius, Augustine, Aquinas, Calvin, Edwards, have labored to extract the precise content of his teaching, and to arrange it in a systematic form. In human systems, as in the company of the professed followers of Christ, tares will mingle with the wheat, but all that is true and valuable, and abiding in Christian theology has been derived from the germs of truth which Christ left in the memory of his disciples.

CHRIST did not undertake to determine the constitution of civil government, to delineate the ideal state. The subject is one that belongs in the domain of ethics. It has a most important bearing on human welfare. Yet he left it untouched. He recognized human government as having a divine sanction. He inculcated, by precept and example, the obligation to obey the magistrate unless his decrees clash with the laws of God. But what particular form government should take, whether it should be republic or monarchy or aristocracy,—the rule of one, of the many, or of the few; how the functions of government should be divided and distributed; how far the jurisdiction of the state should extend, and where it should terminate: on these and kindred questions, he was silent. The religious and ethical truth which he taught, by entering into the minds and hearts of men, has leavened the political life of nations. It has gone far towards determining the views of men concerning the true design of government, and the proper bounds of its authority. It has modified essentially the character of legislation. It has made political action more just and more humane. But all this effect is the product, not of any direct enactment, but of the slow operation of the moral and religious truth which he deposited in human souls.

EVEN with respect to the conduct of individuals and to social relations, the instruction given by Christ is far from covering the ground of practical conduct. He made no attempt to abolish by a decree many an un-

righteous custom and institution. He did not seek to define the relation between servant and employer ; nor, at a time when slavery was universal, did he issue an edict of emancipation. He refused to pronounce a verdict in the case of one who complained that he had been defrauded by his brother. "Who made me," he said, "a judge or a divider over you ?" But if he was thus reserved as to giving explicit law for practical conduct, there was no want of definiteness and earnestness in setting forth the principles by which men are bound to be actuated in all the relations of life. The tempers of feeling which man should cherish towards his neighbor, be that neighbor a kinsman or a foreigner or an enemy, are most impressively described. The golden rule is given for the curbing of inordinate self-love. An appeal is made to the example of God in his dealings with sinful men as a motive to mercy and forbearance. No effort is spared in commending the spirit of truth and the spirit of love. The value of the soul ; the sacredness that belongs to the humblest man, even to the little child ; the guilt incurred by the practice of injustice and cruelty ; the sin of selfishness, are insisted on with all urgency. The spirit that shone forth from his life was in keeping with his words. In this truth and in the life in which it was embodied, are contained the seed of that advancement of mankind in righteousness and benevolence which has taken place since the beginning of the Christian era. One iniquitous institution after another has been uprooted by the force of Christian truth. Fraud and injustice have found an incessant rebuke in the conscience of men who have been en-

lightened by Christian teaching. Kindness to the poor, to the friendless and the ignorant, to enemies even, has received a constant stimulus from words that fell from the lips of Jesus and from the narratives of his conduct, and, above all, from the pathetic record of his sufferings and death. Charity, in every sense of the term, has acquired a prevalence of which the world, before Christ came into it, had no experience.

THE energy that belongs to the seed has enabled it to burst through a crust of perverted doctrine and of burdensome ceremony, which for ages had been gathering over it. Religion in the middle ages was burdened with notions and with rites some of which had been caught up by the church in its passage through ancient heathenism, but most of which were due to a revival of Old Testament ideas and usages, a return to the point of view of the earlier and obsolete dispensation. This was the prevailing character of mediæval Christianity ; but underneath the rubbish of mistaken doctrine and oppressive ceremonies was the living seed of the true Gospel. The struggle of the truth to burst through the integuments that were bound around it, is discerned from time to time along the course of many centuries. The Waldenses in Southern Europe, the Friends of God in the Low Countries, Wycliffe, Huss, and Savonarola, are a few signs among many, which betray the presence of a power imprisoned, but striving, in a dim light, to shake off its fetters. At length the Reformation came.

The seed long hidden from view came forth in luxuriant freshness and vigor.

I MIGHT speak also of the power of the Gospel, of the seed sown by Christ — to subvert forms of civil polity of long continuance and to create widespread commotion in the world at large. Jesus came not to bring peace but a sword. The ideas which the Gospel has introduced, stir the minds of men with a new consciousness of personal rights, with new aspirations, and a deep discontent. The result has been civil revolutions involving a struggle for liberty and equality. There may enter into these movements a large alloy of unwholesome passion. Disorder, violence, even anarchy, may be the immediate consequence. But in the civil and social convulsions which have taken place during the Christian ages, or which may now be witnessed or threatened, there is plainly to be discerned the energetic action of that truth which Christ sowed on the earth, by his teaching,— but not by that alone but by his life, and yet more by the great testimony to the worth and equality of men, given by his death, for the world of mankind.

IF we inquire into the secret of the incalculable power exerted by Christ, we shall find that, as regards his teaching, it resides largely in this radical or fundamental character of the truth which he uttered. It was all seed-truth. It unveiled man to himself. It brought home to him the ideal of his own nature. It revealed to the individ-

ual his relation to his fellow men — to the race of which he is a member. It poured light upon human nature, human obligation, and human destiny, by revealing God in his perfection to the soul. It set before the eyes of all, the learned and the ignorant, the high and the low, a worthy goal to pursue and a goal that all might hope to attain.

This method, ill-adapted as it might seem to so great an end as he had in view, proved itself to be most effectual. He spent his strength largely in training a little band of chosen disciples. He wrote no book. The book in which he wrote was their hearts and minds. He stamped upon their souls living, indelible impressions. He made each of them a center of power for the propagation of the influences which he had brought into the world. Hence, although at his death the results of his teaching appeared small — a little company of intimate followers, a few hundred simple people who believed in him — nevertheless, in this infant church there existed a power adequate to the ultimate conquest of the world.

Yet these explanations do not suffice. It was not the seed alone, or chiefly — if by seed we mean instruction simply — to which the effect is due. That which made the seed so fruitful was the Sower,— what he was, what he did, what he suffered. Above all, his death,— not regarded as the seal given to a martyr's testimony and teaching, although it had this character also, but his death for the reconciliation of the world to God,— his death as the ground of forgiveness, and the spring of hope and peace for the sinful heart,— this it was in the early ages of Christianity,

this it has been in all ages, which has lain back of his teaching, as the condition of his quickening power. This is not to subtract anything from the inherent worth and latent efficacy of his words. It is simply to remind you again, where the power of Christianity ultimately resides. It is in the Redeemer himself, dying, and rising, a victor over death ; thus abolishing death and bringing life and immortality to light. "I, if I be lifted up, will draw all men with me." When thus drawn, the treasures that are imbedded in his teaching are discerned and appreciated, by the disciple ; and the world opens its eyes to the precious contents of that teaching.

NOT to go farther in enumerating the products of the teaching and work of Christ, has not enough been said to impress us with the conviction that in him there dwelt the wisdom of God ? Take the most cursory glance at the progress of his kingdom. The downfall of ancient paganism with all the oracles, and altars and fanes ; the conversion of the Roman Empire to the Christian faith ; the conversion of the Germanic nations by whom the dominion of Rome was overthrown ; the spread of the Gospel in every continent and among the islands of the sea ; Christianity, outliving the rise and fall of kingdoms, the mutations of ecclesiastical polity and of theological systems ; the transforming influence of Christianity upon legislation, literature, art, domestic and social intercourse ; the building up of numberless hospitals and schools wher-

ever Christianity has taken root — to attempt merely to name the multiform effects of Christianity, even the effects of a general character without descending to minor particulars, would be to present a confused and crowded picture: the material is too vast to be compassed in any brief delineation. Now go back to the origin of all this: go back in imagination to some synagogue or hillside of Galilee, and behold the youthful teacher, untrained in the lore of any school, brought up in the house of a village carpenter — the youthful teacher from whose discourse and way-side conversation so vast an effect has proceeded; go back to that day when, after so short a ministry, detested and despised by the ruling forces in society, forsaken by the people who had drawn some comfort from his words, betrayed and deserted by his followers, he hung upon the cross, the Roman gibbet, between the two thieves: yet the labors and teaching of the apostles, and the New Testament scriptures, and the labors and teaching of all Christian people since, with whatever has given a distinctive character to Christendom, may be traced back to Jesus the Christ, who as a sower went forth to sow.

CHAPTER NINE.

The Master, the Message:

"I am the Truth."

By Augustus H. Strong, D.D., LL.D.
President of Rochester Theological Seminary.

CHRIST is the truth, and the whole truth of God; and apart from him no complete or perfect truth exists or is attainable. Truth is not an abstraction, but a person. God is truth, and truth is God. Why do two and two make four? Why are all the radii of a circle equal to each other? Because these statements represent eternal facts in the nature of God. Why is moral law unchangeable? Why is vice condemnable? Because God is holy, and these propositions are reflections and revelations of his essential being. What we call separate truths are only partial manifestations of the God whose nature is truth. A given truth in mathematics or in morals is incompletely seen, and just so far is falsely seen, until it is seen as related to God, from whom it sprang. The scattered lights of truths are comprehensible only when they are regarded as parts of one whole, and as proceeding from one original and eternal source of truth and righteousness.

And here we see the relation of truth to Christ. As God the Father is the source of truth, so Christ the Son is the revealer of it. So no man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him. Christ is the truth in manifestation, even as God is the truth manifested. Separate statements of truth are like the separate lights at the corners of the streets; they are but partial manifestations of Christ, the all-encircling current of truth; God himself is the dynamo, the truth that otherwise would be hid, but which now reveals itself through the omnipresent activity of Christ. Christ, then, is the truth, and the only truth, because he is the only revealer of God. In him the whole physical and mental and spiritual universe "consists," or holds together, even as he is the creative power through which it was fashioned, and the ultimate end for which it was made.

So we cannot limit the teachings of Christ to Christendom. He is "the light that lighteth every man," Jew or Gentile, heathen or Christian. Even before Christ came in the flesh, every ray of conscience or aspiration that ever illuminated mankind proceeded from him, though "the light shined in the midst of darkness, and the darkness comprehended it not." Special revelation brings us in contact with the personal source of truth, and so opens our eyes to see the living essence of truth. In Christ's holy life, and in his sacrificial death, we see more clearly the meaning of the revelation in nature which went before. So, too, theology is not the only truth which Christ has been teaching the world. All truth in physics, psychology, ethics,

history, is a part of his revelation of God. When we say that separate truths cannot be comprehended except in their relation to God, we virtually say that no single truth is rightly understood except in its relation to Christ, who is the only God with whom we have to do — God unveiled and active in the universe. We have reached no real, essential truth in science or religion, until we have found "the truth as it is in Jesus." And since this truth is a person, and is inseparable from the Teacher, we "take his yoke" upon us, in order that we may "learn of him." In the words of Robert Browning:

> "I say, the acknowledgment of God in Christ
> Accepted by thy reason, solves for thee
> All questions in the world and out of it,
> And hath so far advanced thee to be wise."

IF all truth is a revelation of Christ, and there is no truth without him, then it follows, with the certainty of mathematical demonstration, that, other things being equal, only Christians can be the best teachers of the world in science, literature, philosophy, and art, as well as in religion. Not the moral law alone, but the laws of nature as well, can receive proper exposition only from those who see in them the habits of God and the methods of Christ. The natural and the spiritual are only parts of the one Kingdom over which Christ reigns. We must set forth not only Christ's relations to the church, but his relations to the universe; must show that he "upholds all things by the word of his power," and "fills all in all" — the universe in all its

parts, with all that it contains of reality and truth and life. It is the mission of Christianity then to educate the world — to influence and control all the springs and channels of human thought. And the church, the exponent of Christianity, must make all truth her subject of instruction, simply in order that she may set forth the greatness and glory of Christ, the Lord of the Universe, and the living head of the church herself.

Christianity must take possession of all the culture of the world, or she must utterly give up claim to be divine. She must appropriate and disseminate all knowledge, or she must confess that she is the child of ignorance and fanaticism. She must conquer all good learning or she must herself be conquered. When the church fully recognizes that in order to bear witness to Christ it must bear witness to all truth, and that in order to bear witness to all truth it must bear witness to Christ, all danger will cease, either of an ignorant Christianity, or of an unspiritual education. The church can be delivered from ignorance only by remembering that Christ is the truth, and the church can be delivered from unspirituality only by remembering that the truth is Christ.

The progress of science and philosophy has by many Christian thinkers been regarded as diverting attention from the affairs of the soul, even if it did not directly antagonize the Gospel. Sociology and reform in politics have been sometimes frowned upon by Christian preachers because they were considered rivals of Christianity in the thoughts of men. The error and harmfulness of such esti-

mates is apparent: the dark and threatening form that has loomed up in the distance, and has filled our hearts with fear as we have sailed over the stormy sea, may be only the form of Christ coming to us over the waves to rescue us. Christ and his truth are larger and more comprehensive than we have imagined, and the movements of human thought which agitate the world may be ways in which he goes forth, conquering and to conquer.

THROUGH all our modern literature and life Christ is working, gradually making all things new. The manifold societies and organizations that are formed within the church, are only means of drawing out unused resources and of inaugurating new aggressions upon the kingdom of evil. And the great efforts outside the church to improve government, to right social wrongs, to diffuse the spirit of kindness between employers and employed, are many of them efforts in which Christ himself is the moving power, even though those moved by him are unconscious of his influence. All power in heaven and earth is even now given to Christ, and in view of these great civil and social movements, we are bound to lift up our hearts, because the day of our redemption draweth nigh.

This larger view of Christ as comprehending all truth is greatly needed in order to prevent us from becoming illiberal in our estimates of work done by Christians of other names, and even by those who have no connection with any Christian organization. All Christian denominations,

just so far as they preach Christ, are helping the cause of truth, and we rejoice in their work.

One of the conditions of progress is freedom. Discussion elicits truth. Imperfect and even erroneous statement is often the germ from which truth is sifted and evolved. And though now and then we may hear that new and strange doctrine has been taught, let us not on that account alone condemn it — this is better than that Christian liberty should be unduly curtailed. Such things right themselves in time. Christ reigns, and he who is the truth will see to it that the kings of science shall be made to serve him, and all the kingdoms of this world shall become the kingdoms of our God and of his Christ.

CHAPTER TEN.

Not Law but Love.

By John S. Sewall, D.D.,
Professor of Sacred Rhetoric, Bangor Theological Seminary.

WHEN Pilate asked Jesus whether he was a king, Jesus replied, "My kingdom is not of this world." This was an idea strongly in contrast with anything Pilate knew or dreamed. To him, there was no kingdom but Rome, and no king but Cæsar. To Jesus kingdom and kingship meant something else than the pageantry and glare of any earthly state. To Pilate a kingdom was a theater for ambition, a scepter of power, a victorious army, and obsequious provinces. The kingdom Jesus meant was not of this world. Its crown was a crown of thorns, its signs of royalty a reed, a purple robe, and a cross. Its armies would shed their blood not on battlefields, but at the stake, on the scaffold, in the dungeon. Its subjects, though few then, would finally become a great multitude which no man could number, of all nations and kindreds and people and tongues.

It was to be a spiritual kingdom, not an earthly empire; and therefore not gathered by conquest, not enlarged by

force, not ruled by law. There were to be no liveried legions, no central throne, no royal pomp. Whatever it was to do in man or for man, whatever it was to be in history, was to be accomplished by invisible influences, by the power of the Spirit working in the human mind. It was a strange experiment; a sort of supernatural Utopia; on earth, yet not earthly; human, yet divine; visible, yet spiritual; temporal, yet eternal.

THE citizens of this kingdom were not to be drawn from any one nation, but gathered from all. Never in any period of its history has it been confined to any one country or to any one people. It has chosen its subjects from every clime and upon every shore. Its first large conquest was on the day of Pentecost; and then it took not the representatives of any one province alone, but "Parthians and Medes and Elamites, and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, strangers of Rome, Jews and proselytes, Cretes and Arabians": they were all there, and the Spirit chose them for the first members of the new kingdom, as if to show that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. Thus the Church first gathered in Jerusalem became a type of the future history of Christ's kingdom.

What was the harmonizing power, which could thus

fuse men into one great spiritual republic; men, too, so diverse, in every possible condition of life and character? Whatever it might be, it was a new principle to the world. It had never been witnessed before. Separate nations had often been gathered under one scepter, nations that were wholly unlike; and, fettered together in the chains of one common conqueror, they had sometimes become lost in the great mass, had lost their identity and even their name. But it was not a harmony. It was not a union. Those discordant peoples were only put together and held together by force. The great Roman Empire had driven under its yoke such distant and different peoples as Greeks and Gauls, Syrians and Spaniards, Germans and Egyptians. But there was no common interest among them. There was no common sympathy. Greek still remained Greek, and Spaniard, Spaniard. They were not united, but manacled together by an iron despotism: and when Rome grew dissolute and decrepit, they dropped apart by their own incongruity.

The world had often seen such artificial empires. But it had never dreamed of a bond that should bind together different nationalities, not with armies and fleets, not with deputies and laws, not even with the mutual ties of commerce, and yet should bind them closely and intimately. In this the kingdom of Christ would be a paradox among the empires of this world. His subjects were to come from the east and the west, from the north and the south, and sit down together in the kingdom of God. Members of many races, and citizens of many states, they were to find their chief

citizenship and their only real union here. This they have done, from the first century until now; and the kingdom has been recruited with the picked men of all the continents and every age. All over the world nations that are ignorant of each others' language are holding converse in the common speech of heaven, and are united by a tie which supersedes the bounds of empire or party or sect. The Name which is above every name is the countersign that admits them to the great brotherhood of the redeemed. The kingdom is one, pervaded by one spirit, animated by one purpose, and loyal to one King.

IF we look for the aim of this unique dominion, we shall find that it was not intended for political purposes, but was wholly spiritual. This would have seemed strange indeed to the Roman governor before whom Jesus was arraigned. It was as if the prisoner had said, "I do not institute a grand pageant for elevating and deifying its earthly rulers. I do not receive kingship from it even myself. The Son of Man came not to be ministered unto." Not honor but service was to be the rule of fellowship. Jesus did not aim at the security of his disciples, but their reformation. He gathered them around him not to guard their lives, but to purify their hearts. And no project could have been more unlike the maxims of other empires, or more foreign to the spirit of human history. With an intractable race, which had never yet been successfully managed by all the forces of civil law and military power combined, Jesus attempted to put into operation a spiritual

idea, which proposed to go farther and accomplish more than the most extravagant ambition had ever dreamed. To human thought, a hopeless chimera. Here is mankind sunk in paganism, ignorant and sensual; its governments paralyzed by debauchery and conquest, wielding a power over their helpless subjects that was always despotic, and oftentimes ferocious, and yet unable to check the savage drift of society or even direct its course. Into the field of these disorders comes Jesus, with no sword or mace of authority, no royal aspect, no scepter or retinue or kingly parade. He proposes to reduce this chaos to order. He marshals no armies for the purpose; he uses none of the grim weapons of human commanders; he does not even enact a code of laws. And yet, with no instrumentalities, with no helpers, with not a soul on earth that understood him, this solitary Man sets up his kingdom alone; a kingdom which shall gather its subjects from all other empires under the sun, and shall lift them up out of the mire of paganism and make them "new men in Christ Jesus," regenerated and redeemed. This was, as it has well been called by an American historian, "a colossal idea."

HOW was this kingdom to be ruled? One might well have doubted beforehand whether a kingdom like this could be gathered and molded into one single harmony out of such a mob of diverse elements. But Jesus did it. One might have refused to believe that such an empire could be kept together without the machinery of government, without army or navy, without kings or courts.

But Jesus did that. One might ridicule as the greatest absurdity of all, the proposal to rule such a vast heterogeneous medley of men, not by law, but by love. Yet Jesus does that also. The cord which binds his kingdom together is not law, dictated by the Master and obeyed by the subject. It is love, mutually given and mutually accepted. And we can easily see how it is that he establishes such a subtle, invisible, intangible, and yet adamantine link between his kingdom and himself. He pours out upon us his love. He fills our hearts with it; floods our homes with it; lightens the daily burden with it; sweetens the bitter cup with it; makes the commonest drudgery and the hardest lot luminous with it. In return for his love he asks for ours. He himself inspires it within us. And if upon earthly objects, imperfect as they often are, the soul can fasten itself with such tenacity of passion, how much more can it love when it learns to love Christ, who stands so immeasurably beyond any ideal the imagination can picture! How grand, how holy, how supreme love becomes, when it springs from a heart that has been redeemed, and when its object is no less than the radiant Jesus himself!

This is the secret of the kingdom, not law, but love; personal love to and from a personal Saviour. This is the power which is making conquest of the world. It is this that unites all Christians, however unlike, into one great fellowship of the saints. It is this that inspires to Christian heroism and self-devotion. It is this that lifts the soul into higher and higher reaches of spiritual life, and at last into heaven.

BOOK TWELVE.

The Voice and the Life.

Contributed Chapters.

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Bishop of Central New York.

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CHAPTER ONE.

John's Voice and Christ's Life.

By Rt. Rev. F. D. Huntington, D.D., LL.D.,
Bishop of Central New York.

WHATEVER our place or calling, whatever faculty we were born with and whatever education and experience have done for it, everywhere, from first to last, the chief business of each of us is to grow into the best that each can be. The hour when that is found out, seen, and realized, is the grand hour in any life. We call it commonly the formation of character. Character never forms itself. It is assisted, influenced, quickened, and fashioned, from beyond ourselves. In all natural conditions the children of men are twofold, individual and social. Declare as you will that you are your "own man," you belong to the race. The tie to other people, the dependence upon them, is not an accidental or occasional or external thing, sometimes added on upon the original constitution and sometimes not. It is inborn, essential, universal. A human life alone on a tropical island, with ample nourishment at hand for the body, would shrink into a savage abortion. We speak, inaccurately, of "self-

made men." Whatever the quality of the workmanship or the product, there are no such men. Men differ otherwise,— in the manner and the degree and the opportunity with which they choose, appropriate, and assimilate those materials, or forces, that enter into character and build it, as light and air and the juices of the earth unbidden build the body or the tree. But in our intellectual and spiritual growth alike this mutual influence is law. While we make ourselves we make one another, and are made. The responsibility is tremendous, and the judgment is sure.

On this solemn and yet joyful plan of God, he has set the unity and mutual relationship of his world-wide family. With it and out of it comes the moral no less than the political economy, the ethical half of the Gospel, the tender blessedness of sympathy, the glory of sacrifice, and the brotherhood of the church. By the individualistic theories of Hobbes and Rousseau, which a few frigid speculators are now trying to revive, these gracious fruits of a Christian civilization would be as impossible as a garden on an iceberg. The Bible sees the social principle working, proclaims it over and over, and warns us of the wretched ruin wrought always and everywhere by its violation. "Cain, where is thy brother? Thy hand is red with thy brother's blood." It was just as clear to St. Paul the Apostle of Christ that "no man liveth to himself," or "dieth," as it was to one of the two great Greek minds of antiquity, Aristotle, that man apart from his fellows is but half a man,— that "one man is no man." From Eden to the American Republic the three social types in which the com-

mon human stock throws itself out in history, in widening circles, are the household, the state or commonwealth, and the church: that is, the family, the nation, and the kingdom of humanity, or the brotherhood of men under the fatherhood of God. So we must learn by others' voices, "Take heed how ye hear;" and we live by others' lives, "members one of another."

When John says he is a Voice, he speaks under that same law. He is contrasting himself most humbly with the Son of Man and Son of God coming after him. "I am not that Christ, not the bridegroom, not worthy to loose the latchet of his sandals, not the Second Adam regenerating and restoring the lost life of mankind." This is the more striking because of the real grandeur, purity, and beauty of John's manhood. Begotten and born of the best blood of his time, kindred human-wise to Jesus himself, son of a consecrated, priestly father and — as reformers have so often been — of a lofty-minded mother, having his strength nurtured in the city of the Great King and hardened in the wilderness, he comes out of that rough seminary to prepare a way and a people for the new Dayspring from on high, to lighten the nations. The Master gives him his place: "What went ye out into the wilderness for to see? A prophet? Yea, I say unto you, and more than a prophet. Verily I say unto you, among them that are born of women there hath not risen a greater than John the baptizer." On the river bank the Voice calls "repent," summons a false and frivolous society to the mightier Reaper "whose fan is in his hand," sifting out chaff from wheat and casting it

into the fire, bidding an unclean nation to come and be washed in Jordan. That the men and women of luxury and vanity may not misunderstand him, his leathern girdle and camel's hair tunic symbolize his sincerity. Dried locusts of the desert and honey got by climbing the rocks witness that there is a life for man which is not lived "by bread alone." For such a manliness the wrath and sword of an adulterous queen and king have no terrors. "It is not lawful for thee to have her," is the sentence of the Voice. The alarm is in the palace, at the guilty feast. Ten months in the castle dungeon at Machærus; then the headsman; and the Voice ceases. It is no wonder that for almost two thousand years the church has honored the martyr who was before Stephen, and that twice every year she reconfirms herself by his testimony "constantly to speak the truth, boldly rebuke sin, or patiently suffer for the truth's sake." She remembers and still hears the "Voice."

But great and lasting as this power is, there is another greater and more enduring. It is not in any voice,— any sound that is heard, any language that is spoken, any words that are written, however eloquent, or brilliant, or even true the speech may be. Discourse may be one of its signs or expressions, but only one. The book, treatise, lesson, poem, biography, fiction, all that is in the literature of all lands in all its departments, all that is stored in libraries, all that flies from the press, whatever the tongue utters, tongue of orator, prophet, preacher, pleader, exhorter, singer, is but the manifold instrument of this other power;

not its substance, or its secret, or its source. Not through any of the senses, by sight or hearing, primarily or chiefly, does it manifest its presence, or uncover its hidden beauty, or demonstrate its reality. We know it by another faculty. We believe in it on other evidence. We feel it by an invisible but irresistible conviction. Our Lord declares it of himself again and again that he has it, and he alone in its fullness and perfection. Take three of these affirmations: "I am come that they might have life, and that they might have it more abundantly;" "They will not come to me that they might have life;" "Because I live ye shall live also."

AMONG late proposals, under new scientific terms, there is a study called Comparative Theology. It goes on the idea that as there have been known in different periods and peoples several system of religion, or worship, ten of them, at least, with unequal mixtures of fact and superstition, the truth respecting God and our relations with him is to be found out by comparing these several religions with one another, striking a balance of credibility or rational probability between them, and so accepting Christianity or Mahometanism or Brahminism or Buddhism, or the Greek mythology, as the result might be. What stands fatally in the way of that kind of splitting differences, in order to reach a faith, is that one of these religions differs from all the others radically, and cannot be classed among them, in this,—that in the faith of Jesus Christ alone does the Author or Founder or Revealer go on beyond the descrip-

tion of the true life, or the picture of it, or the motives to it, or the appeal for it, to give, in his own person, the power of living it : that is, from being a voice coming from without to impart the life created within. Here the Word made flesh, Emmanuel, living out his divinity, and inwardly received as the Life-Giver, stands solitary, singular, and unapproachable. Almost everybody has some notion of what is meant by what are called the "evidences of Christianity." So far as a life of observation and reflection may warrant it, I question whether there is any of these so decisive and so conclusive as this marvelous supremacy of a spiritual fact, that Christ in his divine humanity imparts his own life to his followers by an unseen but ready communication, of which the name is faith. Without this, a mere assent of the mind to every article of the creed will fail to bring any soul into a real and hearty discipleship to the Saviour, or stamp his likeness upon it, or "save it with his salvation." Where this comes, creed and sacrament and obedience will come as freely as you trust and seek and save the friend you love.

Christ takes to himself, it is true, other titles than this of the Giver of Life ; they are names that he shares with other benefactors, with human reformers and earthly leaders ; but, remember, they can never share this one with him. Each of those names has its own significance, because each points to one or another of his gracious helps to us,— ministers to our weak will, or sinking heart, or faltering feet. So he is a Teacher, the Teacher of the world's wisest teachers, but he is more than that. For what teaching gives is knowledge, and knowledge, with its largest

gains, never comforts a mourner, or forgives a penitent, or answers a prayer, or braces the conscience for temptation. He too has a "voice" like John, but within it is what no tongue of John could utter. "Never man spake like this man." His speech itself is surcharged and vitalized with a breath that is divine. "The very words that I speak unto you, they are spirit, and they are life." Teaching educates the understanding; but there are unholy understandings in the highest seats of learning, and education of itself sanctifies no saint. Again Christ, in things human, is our Pattern; but even there, the copying of an example never creates the loftier styles of character—magnanimity, or aspiration, or enthusiasm, or fervent devotion. Even in the finer arts imitation is not inspiration. No "life" passes between the pencil and the canvas, the chisel and the marble. Again, Christ is the Shepherd, but more; for while the pastor may give his life for the sheep, he cannot breathe it into them; sheep and shepherd are of two unlike orders. He is the "Door." The door of the fold lets in and guards the flock. But he who seeks and gathers the lost in all the mountains and valleys of the earth regenerates them by his life into sons and daughters of God. Once he is called the "Captain" of the hosts he saves; but no military commander was ever to his army what the Conqueror on the cross is to every sinner for whom his blood was shed. Or if that blood was only a ransom paid for our safety centuries ago, the Church would praise its Deliverer still, but the atonement would not to be at-one-ment, and the Eucharist would not be a thanksgiving that "He lives in us, and we in him."

These are outlines of Christian doctrine. They mark plainly the impassable partition between man at his best and the Man who is the Son of God,— not apart in affection, or purpose, or sympathy, or the spiritual heart, but in their nature, in power, in the two orders, that which comes from above — the heavenly — and that which is of human capacity in earthen vessels. It is the difference which many plausible dispositions and popular ambitions of these times try impatiently to hide or forget : between John and Jesus,— between him who was greatest of prophets and him whom all the prophets foretold, and now adore ; between the "Voice" speaking, and then silent, and the "Eternal Life" given ; between the Saviour worshiped and us, the saved, who so faintly worship and so feebly follow him.

PASS, then, from this contrast between two persons standing together before our eyes on the heights, at the birth of our Christian faith and the beginning of the Church, down to the common level, the everyday world, where we ourselves have to work our salvation out. Every doctrine of Christ fails to fulfill its purpose, and is like a foreign curiosity or a dream, unless it touches our motives, changes our conduct, and makes us,— us who are sons and daughters of God,— less selfish, less sordid and frivolous and more like our Lord ; — less of the earth and more of Heaven, less in danger of wreck and ruin and eternal death, and more sure of eternal life. We are far enough in moral courage from John ; and farther still in

spiritual power from the Son of Man, who by his living and cross taketh away the sin of the world: and yet we shall mistake completely the whole object of his coming into the world, the meaning of his Gospel, and what the Kingdom of Heaven comes into the world to do, unless we see that we ourselves, just in the measure of our capacity, are to share his life, and live it out like him. It was wonderful in him; it will be less wonderful in us, but not less actual or less acceptable. He took it and brought it directly among men, from his Father in Heaven; so he said and proved. We can take it as directly from him walking at our side, a workman tempted as we are, hungering, praying, dying, as we do. This is why he says, "Come unto Me." Not come away from your everyday work into a separate profession, or from society into solitude, or from human interests into fine sentiments, but from your low life to a higher one, from a shallow life to a deeper one, from calculating and plotting for yourself to royal and free will service to people least privileged and least agreeable. You say you are weak; you are: this is the energy, in heart and will, to make you strong. "They that wait upon the Lord shall renew their strength." You say you are of no account; this makes you kindred with the nobility of the race, one in dignity and honor and inheritance with the royal family whose title will outlast all the crests, escutcheons, blue-books and monuments. You say you have tried and failed, which is very likely: did you try of your own trying, or with a conscious trust and prayer toward him in whom your life is hid,—and if so are you sure you really

failed? Observe precisely what he wants us to believe when he says: "Ye will not come to me that ye might have life;" "I am come that ye might have life, and have it more abundantly;" "The glory which thou gavest unto me I have given unto them;" "As thou, Father, art in me, and I in them, that the world may believe that thou hast sent me." "To as many as received him, to them gave he power," whoever they are, leading citizens, servants, merchants and their clerks, scholars, housewives, young women of no calling, children untaught in any school — to them gives he power, "to become the sons" and daughters "of God." Precisely that is St. Paul's grand summing up where he turns from his inspired demonstration of the central doctrine of the faith to the practical and personal appeal: "I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service."

The point is, that as we get so we give; as we take in, so we send out. It is the life more than the voice, Christ's gift more than John's gift, that tells, and quickens, and saves. Not so much what we say, still less what we have, not even what we do, is the greatest thing before God. Character is supreme, and nothing else is eternal. Those other things, the havings, the sayings, the doings, how perishable they are! the richest havings, the brightest sayings, the most conspicuous doings. The men that have, and the men that speak, and the men that act, have their several places, honors, reputations, and memorials. There is

another proof of what is everlasting ; another criterion of immortality.

But that is not all. There is a very blessed comfort here for the majority,—those whom our Lord sought out first, treated most tenderly, and among whom he dwelt,—those who never have a great deal, or speak in commanding voices, or accomplish memorable enterprises, not rich, not very gifted, not thought to be very successful. The great possibility for them all is the life they can live. The property, the wealth, within their reach is character. The genius they are gifted with, whether in huts or mansions, is the genius of self-denying and therefore lovable goodness. Their success is the success of those who humble themselves and are exalted, who lift a cross to find it lifts them, of him who died poor that the world through him might be rich.

IT has been answered : this is only mysticism ; you take us away from the solid, tangible, hard-fact world into a realm of mystery. When you tell us of the voice, speaking, articulate sounds striking on the sense of hearing and sending their message to the brain, that we understand ; that burden of the prophet our science verifies. But this life in us which was not our life,—an unseen gift from an unseen Christ recreating us and making us over, strengthening us and comforting us, the image of the heavenly formed by faith in a heart that was earthly before,—"He in us and we in him,"—that is mystery ; you bring us not a revelation but a riddle.

Unbelief makes then its humiliating confession. Can it be, and is it so acknowledged, that a materialistic age, commercial competition, and the vanity of knowledge, have drifted us so far from our noblest heritage that the heavens have shut down,— suns and stars eclipsed by the lamps that we have lighted? Has the second witness in the threefold order of our nature, the mind, silenced and smitten blind the first, which is the spirit? Born out of one mystery and dying into another, knowing as you do that no observer or discoverer pretends to have penetrated the secret of the beginning of that "life which now is," in anything that ever lived,—standing on the mystery of an unsupported world, looking up into the million fold mysteries of the night sky, stumbling at every step over five times more mysteries than you have senses,—dare you make what you understand to be the compass and limit of your possession or your power?

Tell yourself what makes you love your friend, or your friend love you, why you forgive your child, how you admire magnanimity or pity an orphan, or how aspiration lifts you above the brute, or who persuaded you that the face of the Virgin Mother is beautiful, or that honor is better than shame. No, the saddest and meanest of all economies is to be sparing and grudging of your faith. Be sure of more than you can see, and thankful for more than you can comprehend. Welcome the spiritual vision, and let the interpretation come when it will. Very likely it will come, when you live up to it. Encourage the larger confidence. Rejoice in the heights where no foot can climb, and glories

that eye hath not seen. Hearken to the voice of one crying in the wilderness, "Repent, for the kingdom of heaven is at hand"; but remember that the kingdom of heaven on the earth came when he came who is more than the Way, higher than the Truth, who is the Life. God grant you not to be of that far-off company hiding their faces at the most pathetic of all the sorrowful sentences that fell from the lips of the Lord of love,—"Ye will not come to me that ye might have life!"

CHAPTER TWO.

The Transfiguration.

By the Rev. Edward Abbott, D.D.,
Rector of St. James, Cambridge.

THE Transfiguration was certainly a remarkable occurrence, and one full of deep spiritual meaning. It takes its place along with the Nativity, the Epiphany, the Crucifixion, the Resurrection, and the Ascension as one of the great landmarks in our Saviour's earthly life. It is the subject of one of Raphael's greatest paintings, his last work, now in the Vatican at Rome, one of the greatest which the world contains, than which indeed scarcely any other painting is more celebrated. And there is an unearthly aspect to it, a glory and a splendor not of this world, which lend to it a surpassing interest.

The Transfiguration belongs, in a certain sort of way, outside of our Lord's common earthly experiences. It showed him united with his heavenly glory, and surrounded with heavenly associations; as he was before his Incarnation, or as he would be after. A supernatural and striking change took place in his personal appearance, both in his face and his clothing. The "form of God" began to shine through the "form of the servant," as a light shines through the thin wall of the porcelain vase. His face first broke out in

a gleam as with the intense radiance of the sun, all the brighter against the darkness of the night which enveloped him. And then his flowing garments caught the transfiguring light, and put on a whiteness and a luster in the deep shadows of that lonely mountain top, which found no fitter comparison than the glistening snow that clothed the higher slopes and peaks above them. It was a truly wonderful transformation, this change from the dull colors of the earthly humanity to the intense effulgence of the spiritual, the heavenly, and the divine. But all this was only the beginning of the Transfiguration, the portal so to speak of the Temple.

One of the incidents that followed was the passing of a great cloud across the mountain, a cloud that brightened and glowed with the heavenly radiance that streamed from the Saviour's figure as it overshadowed his disciples; a cloud whose strange, unearthly brightness was like one of those majestic piles of vapor which lift themselves far up in the heaven on a summer's day, and glow in the sunlight. Well might they be awed who entered into such a cloud as this, and found themselves enveloped by its glittering folds. And then out of that cloud there came a voice: "This is my beloved Son, in whom I am well pleased, hear ye him." It was the same voice which had spoken, and the same utterance which had been made, at the Saviour's baptism. And so it was, that on this mountain top, on this Mount of Transfiguration, the Divine Witness once more bore testimony to the Divine Son, and confirmed his mission and his ministry to men.

ONE of the incidents of the Transfiguration was the appearance of Moses and Elijah, carrying with it a certain lesson.

As a flash of lightning on a summer's night opens the dark world to sight, and then leaves it to be enveloped in oblivion again; or as sometimes at sea the dense and impenetrable fog suddenly lifts for a moment, and reveals a ship under full sail or a towering iceberg, then quickly settling down again to leave everything as blank and vague as it was before; so in the Transfiguration the coming of Moses and Elijah opens to us a sudden and momentary vision of human immortality. For an instant, the flash bursts, the fog lifts, the curtain is drawn aside, and we see two lives that have been known upon earth continuing their existence in another world. What we call death is not an end to life; it is but a door to a life beyond,— a step higher out of mortal and material conditions into conditions immortal and immaterial.

And Moses and Elijah were seen to be Moses and Elijah still. Immortality is not some vast, vague, all obliterating term of being, into which departed souls pass to be absorbed as rivers lose themselves in the sea into which they empty. Immortality is only the projection of personal identity on into the other world; the preservation of individuality, in all its varieties of intellect, toil, and aptitude.

What is the language of heaven? What was the language of Moses and Elias? Their spiritual bodies had minds within them which thought, and tongues and lips

that uttered words. What vividness, what realism, does this circumstance give to the ideas we are to form of the heavenly world!

What those heavenly beings talked of with the Saviour were not heavenly things but earthly. They spoke of the decease which the Saviour should accomplish at Jerusalem. Their minds were full not of what was happening up above, but of what was happening down below. We are to think of the windows of heaven as standing open toward the earth, and of the heavenly spirits as looking down with intense interest on what is passing here. This is God's world, and there is the liveliest interest in heaven as to all the concerns of God's world. The great cloud of witnesses by which we are surrounded bend over us, as we strive against sin and bear up under disappointment and sorrow; we are in close, loving, heart-beating contact with those who have entered into the joy of their Lord. Let us not feel deserted. Heaven's eyes are all wide open, and heaven's ears are all unstopped, toward the earth, where God's great work of redemption is going on, and where the Saviour is steadily reaping the fruits of his sowing of sacrifice and suffering.

How real it all is — this meeting place of two worlds: this point on the Mount of Transfiguration, where for an instant we get a glimpse of the glory that shall be revealed.

FOR another lesson of the Transfiguration, I ask: Is not every Christian life more or less a transfiguration, as it comes into union and sympathy with the Divine Life? Christ is in us, who is the light of men, shedding abroad light into the minds and hearts and lives and homes around us, — shining like the figure of our blessed Lord upon the mountain top in the darkness of the Galilean night. "Among whom ye shine as lights in the world," said the Saviour. To have Christ formed in us, the hope of glory, what is this but a transfiguration?

What are all the holy days in the Saviour's life but types and prophecies of our own advancement in the Christian life; a Nativity, or a new birth into the kingdom of God; an Epiphany, or the manifestation of our faith, by its confession, to the world; a Transfiguration, or the shining forth of the True Light that is in us by the radiance of a regenerated character and a renovated life; a Good Friday, or the crucifixion of self, and the daily death to sin; an Easter, or Resurrection through the Power of God to the Life Eternal; an Ascension, or the perpetual dwelling of the soul in heavenly places in Christ Jesus?

Think of that grand and lonely mountain in Galilee; of the Saviour and the chosen three, as they toiled up the steep and ravined sides in the evening twilight to the destined place of prayer, the place which was itself to be transfigured with heavenly presences and glory: and of that still and hallowed midnight hour, of the irradiated face and glowing raiment of the Saviour, of the Heavenly Visitors

in their companion splendor, and of the Voice that spoke out of the passing cloud — "This is my beloved Son." Think how all these features, in a spiritual sense, may be repeated here with us, as we speak not of the decease which our blessed Lord is to accomplish, but of that which he has accomplished, and of the benefits wrought for us, of our own spiritual blessings in Christ Jesus. It is this which lifts us to the mountain top of communion with him. It is this which opens to us glimpses of heavenly things, assurances of spiritual relation ; which prepares us to come down from the mount, to take new part in the work of life around us, in imitation of the self-sacrificing earthly life of our Transfigured and Transfiguring Lord.

CHAPTER THREE.

The Door of Salvation.

By Charles H. Parkhurst, D.D.
Pastor of the Madison Square Presbyterian Church, New York.

HERE we do not want to be dogmatic. By which all that I mean is, that we do not want to practice any nice phrasing on so inexpressible a matter or to be guilty of making the truth of Atonement seem small by affecting to make a little doctrinal parcel of it, knotted with threads spun either from our inner consciousness or from the catechism. I venture to think that Calvary itself with the scene that transpired upon it is a fairer, truer, and more moving presentation of the doctrine of the Atonement than anything that anybody inspired or uninspired ever said about it. Naturally enough, and with rather a delicate instinct perhaps, we shrink from the cold, calculating, commercial view of the Atonement, wherein the sufferings of Christ are represented as thrown into one arm of the scales to balance the weight of human desert cast into the other. That is simple, and has therefore a natural congeniality for minds who want to say the whole that is to be said, and think themselves able to, and

who make no scruple of constructing their Christian system quite as a carpenter would put up a building, by cutting up his joints and girders into convenient lengths, and framing them into each other in a way that would render it least possible that they would fall out of plumb.

Criticising however that "steelyard" method of interpreting the Atonement, is an entirely different thing from saying that the guilt of our sins, yours and mine, does not need in some way to be compensated for. The theory that if a man does wrong, all that is necessary in order to have the case made good is that he should repent of the wrong, is demoralizing, it would be fatal to the administration of civil government, and is just as certain to blur, in men's estimate, the dignity of the divine government. It cheapens holiness, and keeps iniquity in good spirits. It is a thought ingrained in the human mind, history through, that sin is stamped with a cost mark. The doctrine of sacrifice for sin has always kept pace with the keenness of the sense of sin. That is to say, it is universally the fact that the more conscious a man is of the wickedness of his evil doing, the clearer is his presentiment that requital of one kind or another must be made before the wrongdoer can be reinstated and the thing made good.

There is almost nothing that we need more to feel than that sin is bad, and the more feeling we do have of that, the clearer it becomes to us that sin needs to have some sort of notice taken of it, and that pain is its natural sequence. Now Atonement fits that fact; I do not know how; I have no particular desire to understand how. The matter

is so great a one and the beginnings of it so deep and so far away, that thought at its best has probably never done more than graze its nearer edge. But there is the cross. Sin needs to have some notice taken of it, and sin has there had some notice taken of it. And by accepting as my Saviour the Lamb of God, who on the cross was made a sacrifice for sin, I become participant in the purposed benefits of that sacrifice. It becomes mine by my penitently making it mine.

The particular theory a man may have as to the way by which Atonement becomes efficacious, has very little to do with it. We are saved not by our theory of the Atonement, but by the Atonement. Sometimes I have one theory of it, and sometimes I have another theory of it, and more commonly I haven't any theory of it, but that does not interrupt its efficacy, any more than having no theory in regard to light prevents the daylight from coming in at my windows. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That obviates the necessity for any more philosophy than you happen to feel like employing upon it. The theologian who spends forty years trying to construe the cross and interpret the Atonement, is saved in no other, or wider, or profounder way than the little child-Christian is, who is sorry for her sins and trusts in the Christ who died for her.

May it be a part of the daily peace of us, his disciples and believers, that our penitence for sin is so sincere, and our acceptance of him as a friend, so hearty and entire,

that we shall be kept from any kind of intellectual fret about the problems of the matter; that we shall walk with a steadiness of step, begotten of confidence in his wisdom to guide and power to sustain; and that we shall be able to go forward to the end and on into the world unseen, undismayed by any ill foreboding, comforted by his rod and staff, and hidden in the rock that has been cleft for us.

CHAPTER FOUR.

Our Lord Jesus Christ.

By the Evangelist Dwight L. Moody.

"GOD first came down to create, then to save. To create, God had only to speak; to redeem, he had to suffer. He made man by his breath; he saved him by his blood."

The Passover, Pentecost, and Feast of Tabernacles typify a completed redemption.

The cities of refuge are a type of Christ, and their names are significant in that connection. Kadesh means holy, and our refuge is in the holy Jesus; Shechem, a shoulder, and "the government is upon his shoulder"; Hebron, fellowship, and believers are called into the fellowship of Christ Jesus our Lord; Bezer, a fortification, for he is a stronghold to all them that trust in him; Rainoth, high, or exalted, "for him hath God exalted with his own right hand"; Golan, joy, or exaltation, for in him all the saints are justified and shall glory. As the cities of refuge were so situated as to be accessible from every part of the land, so Christ is ever accessible to needy sinners.

How many men and women who were doomed to a life

of poverty, monotony, and toil which almost amounts to slavery, have been translated by experience of the love of Christ out of darkness into wondrous light. How many men and women, themselves apparently lost and dragging others to ruin, have been arrested and converted and transfigured by "the Sun of righteousness with healing in his wings."

It is remarkable that Christ declares the need of an entire change of heart and nature to a man of the highest honor, an eminent teacher, and a sincere inquirer; while he speaks the sublime truth, "God is a Spirit," to an ignorant and abandoned woman. This woman was not interested in the gospel, but she was interested in the water business; so Christ spoke to her about that.

Christ sends none empty away but those who are full of themselves.

It will not take an anxious sinner long to meet an anxious Saviour.

The blood of Jesus Christ, his Son, cleanseth us from all sin. If I am sheltered behind the blood, there is no condemnation for me. Wherever blood was upon the door post in Goshen, death passed over; and a little child behind the blood was as safe as Moses. It is not "When I see how holy you are," but "When I see the blood."

"In Christ's hand,— safety:
At his feet,— learning:
At his side,— fellowship:
Between his shoulders,— power:
In his arms,— rest."

Christ said, "You take my life, and I will take your sins."

God loves us in our sins, saves us from our sins, and washes us and clothes us with his own garment; and then we are able to have communion with him.

The people of God are marked (Lev. viii : 23) : The blood upon the ear, that a man may hear the voice of God; the blood upon the hand, that a man may work for God.

Rutherford speaks of the sweet burdensomeness of Christ's cross : it is such a burden as wings to a bird or sails to a ship,— it carries one forward to the desired haven.

"The light of heaven is the face of Jesus;
The joy of heaven is the presence of Jesus;
The melody of heaven is the name of Jesus;
The harmony of heaven is the praise of Jesus;
The theme of heaven is the work of Jesus;
The employment of heaven is the service of Jesus.
The fullness of heaven is Jesus himself;
The duration of heaven is the eternity of Jesus." *

* The AUTHOR has been desired by MR. MOODY to state that some paragraphs of this Article have also appeared in his "Notes from my Bible," being quoted from writers unknown to him.

CHAPTER FIVE.

My Personal Friend.

By the Evangelist Rev. H. M. Wharton, D.D., Baltimore.

IN twenty-three years' service — through storm and sunshine — Jesus has become to me a real Person, ever present and always helpful, who never forsakes me.

If in loneliness of heart I have cried for him, he has been always within hearing and has hastened to my side. He has taught me to look to him to lay out my work for me, and to look to him for its accomplishment,— yielding myself into his hands as a willing instrument. Brought to the feet of Jesus, he has bidden me arise and go,—"I am with you even unto the end." He has been so constantly present by his Spirit, that what was once to me faith has now passed into the realm of knowledge. With Jesus himself in my heart, his word on my lips, and his Spirit to give power to the word, I have no fear of failure or defeat. In my peculiar work, he has been my firm and helpful Friend.

In my own spiritual life I have found Jesus to be my Friend in the hour of temptation. If, in the peace and ecstasy of a changed heart and life, I have been sometimes overconfident and careless, Jesus has never left me. In my humiliation or spiritual disaster, I have seen my Lord following on, and watching my return. If I have stood like Mary, looking into the grave of my buried hopes, the Blessed One was standing near, waiting for me to look to him. With aching heart I have fallen on my knees before him, only to see his smile and hear his words of forgiveness. As my personal Friend, he has made it his business to watch over me in my weakness, to see that I walk safely, that I may stand at last victorious in the presence of the Father.

Jesus, too, has been my personal Friend in business. Often in strange and unlooked-for ways, he has come to my help. Sometimes my morning mail has brought me the needful help for the day. In nothing has Jesus been more real to me than in taking away my cares and secular burdens.

In all troubles, he has been to me my personal Friend: when I have stood at the grave to see the casket disappear with my heart's best treasure, or when I have suffered disappointment through those whom I had thought to be my friends, or when I have been misunderstood and wrongly accused, and when I have mourned that my love and my service are so poorly rendered to my Saviour; in all my sorrows I have found the support of the Everlasting Arms, and that my griefs have been borne by my sympathizing,

omnipotent, loving Friend, who knows them all and takes them upon himself.

It cannot be long before I shall see him face to face, and tell him all my love, in return for his saving grace and loving care.

CHAPTER SIX.

Our Sympathizing Friend.

By Theodore L. Cuyler, D.D., Brooklyn.

THERE is no place in which human sorrows are felt as they are felt in the heart of Jesus. No one knows human weakness as he knows it, or pities as he can pity. Every suffering of body is known to our sympathizing Lord, and every grief that makes the heart ache. Human pity is often worn out from over-use. It impatiently mutters, "Is that poor creature here again? I have helped him a dozen times already." Or it says: "That miserable fellow has taken to drink again, has he? I am done trying to save him. He makes himself a brute; let him die like the brutes!" Human pity often gives way just when it should stand the heaviest strain.

Compassion dwells in the heart of Christ, as inexhaustible as the sunlight. Our tears hang heavier on that heart than the planets which his divine hand holds in their orbits; our sighs are more audible to his ear than the blasts of to-day's wintry wind are to us. When we pray aright, we are reaching up and taking hold on that compassion. The penitent publican was laying hold of it when he cried out of

that broken heart, "Be merciful to me, a sinner!" It is his sublime pity that listens to our prayers and hears our cries, and grants us what we want. Therefore let us come boldly to the throne of grace and make our weakness, our guiltiness, and our griefs to be their own pleas to him who is touched with the feeling of our infirmities. One of the most characteristic stories of Abraham Lincoln is that a poor soldier's wife came to the White House, with her infant in her arms, and asked admission to the President. She came to beg him to grant a pardon to her husband, who was under a military sentence. "Be sure and take the baby up with you," said the Irish porter at the White House door. At length the woman descended the stairway, weeping for joy; and the Irishman exclaimed, "Ah, mum, it was the baby that did it!"

So doth our weakness appeal to the compassionate heart of our Redeemer. There is no more exquisite description of him than in this touch: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom; he shall gently lead those that are with young." Such is our blessed Master's tender mercy to the weak. It is tender because it never breaks the bruised reed or quenches the feeblest spark. This world of ours contains vastly more weak things than strong things. Here and there towers a mountain pine or stalwart oak; but the frail reeds and rushes are innumerable. Even in the Bible-gallery of characters how few are strong; yea, none but had some weakness. Abraham's tongue is once twisted to a falsehood; the temper of Moses is not always

proof against provocation ; Elijah loses heart under the juniper tree, and boastful Peter turns poltroon under the taunts of a servant-maid. But evermore there waits and watches over us that infinite compassion that knows what is in poor man, and remembereth that we are but dust. For our want-book he has an infinitely larger supply-book. The same sympathizing Jesus who raised the Jewish maiden from her bed of death, who rescued sinking Peter, and pitied a hungry multitude, and wept with the sisters of Bethany ere he raised a dead brother to life, is living yet. His love, as old Rutherford said, "hath neither brim nor bottom."

THIS compassionate Jesus ought to be living also in the persons of those whom he makes his representatives. "Bear ye one another's burdens and so fulfill the *law of Christ.*" That law is love. This law of Christian sympathy works in two ways : it either helps our fellow creatures get rid of their burdens, or, if failing in that, it helps them to carry the load more lightly. We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Here, for example, is a strong, rich, well-manned church : some of its members are dying of dignity, and others are debilitated with indolence. Yonder is a feeble church in numbers and in money. Let the man who counts one in the strong church go where he can count ten in the weak church. If the compassionate Christ should come into some of our city churches, I suspect that he would

order more than one rich, well-fed member off his damask cushion, and send him to work in some mission-school or struggling young enterprise.

What does the Lord make some of his servants rich and strong for except that they may lend a helping hand to the weak? I wish we knew the name of the Good Samaritan; we might clap the word "Saint" to his name as soon as to Saint John or Saint Andrew. When he found the bleeding Jew by the roadside, he did not say, "You fool! why did you come on this dangerous road alone and unarmed?" He picks up the wounded sufferer, and when he reaches the khan he slips the shilling into the innkeeper's hands, and whispers in his ear, "If thou spendest more on him, when I come this way again I will repay thee."

The early church was saturated with the compassionate spirit of their Lord. They fulfilled the "law of Christ." The only genuine successors of those apostles are the load-lifters. The second coming of Christ in these days must be in the persons of those who bear the burdens of the weak, condescend to men of low estate, and seek out and save the lost. One great need of the times is for rich people and cultured people to understand their duty and do it; otherwise wealth and culture is a snare and a curse. Jesus Christ exerted his divine might and infinite love in bearing the load of man's sins and sorrows. Consecration means copying the compassionate Christ. Power means debt — the debt we owe to the poor, the feeble, the sick, the ignorant, the fallen, the guilty, and the perishing. May God inspire us, and help us to pay that debt!

CHAPTER SEVEN.

Love as a Clock-Weight.

By A. H. Currier, D.D., Professor of Sacred Rhetoric, Oberlin College.

THE old-fashioned eight day clocks, with swinging pendulums, are kept in motion by a slowly falling weight that requires to be wound up once a week; the weight is the motive power that keeps the hands of the clock in regular movement. The motive power that secures a regular movement in unselfish living, is the personal love which every true disciple entertains toward the Master. This love, inspired by Christ in the hearts of his disciples, has been, throughout the ages, in all lands, the chief source of impulse to generous and Christlike deeds.

A BEAUTIFUL illustration of the love inspired by Jesus is found in the story of Mary's anointing the head and feet of her Master, at the hour when his feet were hastening toward the cross. So costly was this offering of ointment of spikenard, that its value was equal to the wages of a laboring man in Bethany, for a whole year, or if given to the poor it would have fed as great a multitude as were satisfied through the miracle of the loaves and fishes. It

was enough for more than a score of anointings, yet she poured it out like water in princely liberality not only upon the head of Jesus but his feet. If she had been a queen with the revenues of a kingdom at command, she could scarcely have given more magnificent and expensive proof of her regard. To this she was impelled by her love; eager, transporting love, which would fain express itself regardless of cost, and under the impulse of which her sole concern was, how to do him fitting honor to whom she owed so much; a love so grateful as not to permit her to reckon the cost of the offering, or, if she thought of it, it was with a feeling of joy that she could lavish it upon him who had awakened her spiritual nature, and who had brought back her brother to life.

And concerning this gift, which some thought extravagant and wasteful, Jesus said that she had wrought a good work, although it was what some might call a mere gift of sentiment, a sentimental gift that expressed the love of the giver and was well pleasing to the recipient. The fragrance of this ointment, diffused through the house and regaling the senses of the guests and attendants, imparted an additional and more exquisite delight to the occasion and converted what might have been only a common meal into a heavenly feast. All this did Mary of Bethany, not knowing that Jesus was about to die, and that his body would be laid in the sepulcher ere the perfume of her ointment would be gone from his locks.

WHO then can believe that it was not equally pleasing to the Master, when Sally Thomas of Cornish, in the old Granite state, gave to the American Board between two and three hundred dollars, which represented her entire lifetime saving by domestic service at fifty cents a week; this being the first legacy this mission enterprise ever received, and used by the Board in sending out their first missionaries.

Nor is the name of Mary of Bethany, whose deed was to be held in everlasting remembrance wherever the Gospel is preached, a name more worthy of a memorial than that of Sarah Hosmer of Lowell, who supported herself by her needle, yet who, in her love for Christ and her desire to spread the knowledge of him in the earth, devoted her frugal earnings to educating six young men, who went forth to preach the Gospel in the Orient.

Nor is her name more worthy of a memorial to be perpetuated throughout all ages than that of either one of a great number of noble, highly educated men and women, who have consecrated all the promise of their lives to proclaim to far away nations the glory and the saving power of the cross; gladly forsaking the delights of congenial society and high civilization, going forth

"For that dear Name
Through every form of danger, death, and shame,"

in their uncalculating devotion to the Christ of their love, — so fulfilling his unfinished mission of love to mankind.

DO we speak about gifts of sentiment? Jesus Christ believed in them and valued them. The seamless robe which he wore, may have been one of them. He once declared that "man shall not live by bread alone."

Man in his highest nature is but a bundle of sentiments. He has mental and spiritual cravings which it is as important to minister unto as those of hunger, thirst, and cold. He has a mind eager for knowledge, æsthetic tastes that delight in beauty and refined enjoyments; he needs schools, books, music, works of art, and flowers. He craves love and sympathy. He needs tokens of affection, the sweet endearments and discipline of family life. He has spiritual wants that thirst after the knowledge of God; and his happiness and destiny depend upon his knowing God and his love. Man needs the Gospel, he needs the ministry of Jesus Christ. Yet this blessing is a gift of sentiment.

Is it not as truly a good work, a proof of the disciples' love to their Master, to send flowers to gladden with their fragrance and beauty the hearts of the sick, as to send provisions to the hungry, and coal to the needy in days of frost? It is like ointment poured out, if we send the Gospel good news to the spiritually destitute: it is as truly an act of love as if we sought to relieve famine. Whatever makes man morally better, this it is good to give him: it may be a church, it may be the opening of treasures of wisdom and knowledge that give him a higher ideal of character and life, a wider outlook and nobler motives of conduct.

What is needed is to do deeds for the love of Christ,

that have a large personal element in them, that take time and loving thought, the best thought one has to give, to perform them. They imply friendship and solicitude for individual welfare, carrying the assurance of that affection which is the best thing this world can give, gladdening human existence and filling it with sweetness and joy.

It is this personal service in spiritual ministration that is always upspringing in the heart that overflows with love to Christ, which is a perennial source of moral elevation to men.

IT is one characteristic of the love which Jesus inspires in the hearts of his disciples that it is an increasing, absorbing love, which demands new ways for expressing religious devotion ; it is an ardor of love that is sometimes impatient with stereotyped forms. The glowing heart craves and invents for itself new methods for honoring its divine Lord. It is like the sudden breaking of a costly alabaster box that shocks cold blooded disciples at first, but it perfumes the robes of the Church of God.

This is illustrated by the great religious movements and new Christian enterprises of recent centuries. The rise and spread of Methodism, the origin and growth of Sunday schools, the modern missionary enterprises so vast and far reaching, the great religious revivals, the efforts for the better religious training of the young in social Christian service, the princely gifts for new schemes, the education of the children of the poor in kindergarten or industrial or

manual training, and the new charities which have sprung into existence in such variety amid dense populations,—all illustrate the inventive quickness of Christian love to devise new methods of sacrifice and religious activity to meet the exigencies of the times, and more effectively accomplish the work our Lord has given us to do.

Christian love, too, has the courage of its convictions, and an intrepid creative energy, so needful in encountering adverse criticism and opposition. It is an epoch-making force, that affords the best proof of the divine character of our Christian faith and love, and its undecaying vigor in the lapse of centuries.

IT is, too, one of the characteristics of the love that Christ inspires in the bosoms of his disciples, that other hearts catch the fire. The knowledge of their deeds of love is spread abroad in the earth, and kept alive through long stretches of time, to inspire men to unselfish deeds and more generous sacrifices in honor of our Lord. They are indissolubly associated with the everlasting Gospel, to share its glory and triumph as it advances through the world.

There is no motive so mighty as love to Christ, when it is felt in all its force. Thence comes the heavenly fire by which our sacrifices are kindled. If our lives are scant of good, it is because our hearts are scant of love : but if we surrender ourselves to the full sway of this divine love, it will make us great hearted, ill-content with narrow schemes

for good, so that we shall constantly widen the range of our effort, and venture upon what love prompts and Providence directs and favors. Nor is there any other meed of earthly fame so great as the approval of Him who said, "She hath wrought a good work, she hath done what she could."

CHAPTER EIGHT.

The Name Above Every Name.

By Rev. F. A. Noble, D.D., Chicago.

THE pages of our human history are luminous with names of the first magnitude. It is impossible to go back and follow down on the lines of religious experience and life; of poetry, and oratory and art; of statesmanship; of war and conquest; of ethics and philosophy; of science, and discovery, and inventions; of great moral reforms, and not encounter, all along the way and in all these departments, names marvelously rich in suggestions of devotion, and knowledge, and skill, and foresight, and efficient energy. Confucius, Buddha, Mohammed, Moses, Aristotle, Demosthenes, Paul, Julius Cæsar, Augustine, Charlemagne, Columbus, Raphael, Cromwell, Shakespeare, Copernicus, Newton, Washington, Wilberforce, Darwin, Livingstone, leap at once into mind; and we bow in reverence at thought of the exceptional abilities these men possessed, or the magnificent ends they cherished, or the measureless volumes of influence they set in motion.

But while these names are great, there is one other Name

which is greater. While these names will shine on resplendent from century to century in the firmament of the world's large and heroic souls, there is one other Name whose shining is with a light unborrowed, original, and eternal. Before that Name all other names grow dim, as the stars, though still burning on with their unquenched fires, lose their brightness and retreat into obscurity when the sun mounts the sky, and fills all the wide space with the radiance of his beams. In moral purity, in spiritual insight, in capacity to reveal men to themselves, and to disclose God to the world, in wisdom, in wealth of love, in power to cleanse defiled hearts and advance souls in righteousness, and mould society after an ideal standard, Jesus of Nazareth stands out by himself alone. These others were human; Jesus was also human — perfectly human; but he was likewise Divine.

IN a sense, and in a measure beyond all others, Jesus Christ has brought God home to the apprehension of human souls. To know Christ is to know God. "If ye had known me, ye should have known my Father also." He was Emmanuel.

Inquirers put their questions to him and he answered them. He told them of God, his nature, his character, his thought, his wish. He told them of the human soul, its value, its possibilities, its destiny. He told them of the great moral law under which every human life is cast; what it requires, how it may be broken, and what will

come of it when men deliberately disregard duty and smother conscience and go on just as though there were no distinction of right and wrong and no such word as "ought" in the universe. He told them of a Divine love brooding over mankind, so rich, and full, and free that nobody need be without experience of it. He spoke the clearest, loftiest word which has ever had voicing among men on all the verities of God and the soul. He brought life and immortality to light.

"The whole world was lost in the darkness of sin,
The light of the world is Jesus;
Like sunshine at noonday His glory shone in,
The light of the world is Jesus."

Other men open the way to Jesus. They unfold his truth. They guide erring, or stumbling, or reluctant feet along the path which leads to the acknowledgment of his claims and submission to his will. They catch up the loving invitation, they repeat the great and precious promises, they utter the warnings of Jesus, and they do this over and over again. They try to give to souls some suitable understanding of their need of him, and of his willingness, and more than willingness, and ability to help them. This is their merit, and it is a large merit. On this earth men do no grander service than practically acquainting their fellows with Jesus Christ. But when men have succeeded in opening the way to Jesus, and getting other men up face to face with him, so that they see him, and see themselves in his light, and realize what he can do for them, and what they need to have him do for them, their services are exhausted.

It is Jesus, and Jesus alone, who saves, or can save. It is Jesus alone who has the power to save.

JESUS CHRIST has been the inspiration of the great advances which have been made in the last eighteen hundred years, whereby mankind has been blessed. He has supplied the motive power under which individuals and communities have registered moral conquests. We praise the Apostles and the Fathers for what they accomplished. Jesus was behind them; they did their work in his name. We see a certain good which was secured by Constantine. Jesus was behind him; and it was in the sign of the cross that he marched to victory. We exalt Charlemagne, and are never weary of acknowledging the indebtedness of the nations of Western Europe to his organizing skill and remarkable foresight. Jesus was behind him; and he got his ideas and ideals largely from the men who were in close touch with their Divine Lord. We honor the Mediæval Church for the high service it rendered to mankind in subduing rude foresters and soldiers to the faith, and promoting learning and order through the long, dismal period which has come to be known as the Dark Ages. Jesus was behind the church and in the church, the Leader of the leaders, the Light in their minds, and the Strength in their hearts. We magnify the Reformation, and cherish with a peculiar tenderness the memories of the stalwart souls who precipitated this contest with ecclesiastical wrongs and corruptions, and fought the contest through to a successful

issue. Jesus was behind Martin Luther and all his brave associates; and the struggles and tears and sacrifices and agonies of the mighty upheavals which marked the dawn of a new era for liberty and learning and righteousness in the world were only so many tokens of his presence in their resolute hearts. We pay such tributes as are found in lofty orations, and exquisite poems, and the cunning chisel of the sculptor, and the painter's brush, and proud monuments to the little band of Pilgrims, and the kindred bands of Puritans whose opinions and actions gave such a new turn to affairs in England, and scored so deep a story into the pages of early American history, and imparted such an impulse to American life. Jesus was behind these illustrious exiles, and they came hither in his name, to do his will, and to plant homes and churches and schools, and to live a life which should be to his glory.

THE most positive, most forceful, most determinative of the influences set in motion since the morning of the resurrection of the crucified Christ is this which has emanated from the Lord of light and life. Jesus Christ has made and he has unmade governments. He has set up kings and he has overturned kings. He has cut channels for the free flowing of the currents of civilization. He has forced man to think. He has moulded institutions. He has entered into laws and customs. He has given a new turn to art. It is in virtue of what Jesus has done for human thought and human life, and human as-

piration, and the elevation of humanity in intelligence and virtue that we have our wonderful achievements in science. Science often assumes to be infidel and atheistic, but science, so long as it consents to be scientific, can never throw off its obligations to Jesus Christ.

Were these specifications to be multiplied until they should include all Christian projects, the amelioration of laws, the planting and endowing of schools, the founding of hospitals and asylums, the promotion of the cause of temperance, improvement in prison discipline, the change in attitude towards the poor and wretched and wandering, it would be seen that present activity in these beneficent directions is due to the same influences and motives which have wrought so helpfully in the past. The Christian faith, in which the foundations of the great public institutions of Europe and America were laid, is the propulsive energy under which society is still moving forward to the realization of the noblest ends and aims. The source of all these upward movements is Jesus. The light, the cheer, the blessings which go into the wretched hearts and homes of perverse men and degraded men, go because there is a Christ behind to press them forward. The institutions which are rising into place and power all up and down the lands, and which have so much promise in them for the future of the race, are but expressions of the life of the ever-living and ever-active Son of God.

Is it not therefore — indeed can it be other than — a blessed thing to acknowledge this Name which is above every name, and to come into hearty loyalty to the love

and gracious power for which it stands? Earth has many great names, and many precious names, and we love to cherish them. But the Name of Jesus is the one name which sets forth the highest reaches of spiritual knowledge, and gives assurance of deliverance from sin, and pledges Divine help in realizing fitness for the heavenly life. In Jesus we have God reconciling the world unto himself.

CHAPTER NINE.

Christ Our Authority.

By Daniel Dorchester, Ph.D.,
Pastor of Christ M. E. Church, Pittsburg, and late Professor of English Literature, Boston University.

WE are taught very early to respect authority. It is, perhaps, the most important principle of education and training. First our parents and schoolmasters rule us; then in the various departments of commercial, political, and intellectual life, the wise man rules us, or one that we think to be wise. It matters not how democratic we may be, and how firmly we may believe that all men know more than one man, that the voice of the people rather than the voice of the king is the voice of God,—the need for some authority is clearly recognized. Every science, every branch of learning, every art, has its master spirits, its laws and standards; every stock exchange, every financial center, has its great names; every business house, every organization, has its presiding genius; every society its leaders, every home its head; even the fashion of dress, capricious as it is, rules with despotic power.

Still greater is the need for authority in spiritual matters, and there was never such a demand for it as in this skeptical, restless, critical age of ours. Everything is being tested to-day. The more the race progresses, the more does it insist upon truth and purity. It asks for a pure politics that shall reflect without taint or bias the will of the people; it requires that history shall be written without any distortion by passion or ignorance; the old histories are restudied and corrected in accordance with this modern requirement. All forms of religious faith, too, are being subjected to a process as searching and purifying as that employed in a blast furnace. The fire of criticism is seeking to drive out of religion whatever may be false; we behold the sparks of error continually flying about the white light of truth. What am I to believe? How much am I to believe? Whom am I to believe? These are questions that in a greater or less degree are agitating all minds. The soul that has never doubted does not really believe; but the soul that continually doubts renders itself incapable of belief. We all doubt more or less; like the dragon beneath the foot of St. George, doubt may be overcome, but we feel it writhe. We, however, crave certainty; we are ill at ease so long as we doubt. The strongest of us, the clearest-headed, the most believing, finds himself unable to solve many problems of life and destiny.

Carlyle, with all his seer-like vision and confident dogmatism, in the agony of his soul cried out, "Oh, that I had faith: oh, that I had it!" Darwin, with all his splendid researches into the mystery of life, spoke of himself as

hopelessly perplexed in face of the vague possibilities of immortality ; and Huxley, tired with his mental struggles, said, that if he could find anyone who could wind up his nature like a clock, and guarantee that it should always act rightly, he would gladly give up his soul to such a beautiful custody and control. Now each of these men, to use Huxley's fine phrase, "is a thought-worn chieftain of the mind" ; yet each confesses his need of "one who speaks with authority," upon the great problems of the human soul.

There is only one supreme authority for the soul that can stand a moment's examination, and that is Jesus Christ. Grant for the time being and throw aside in the Bible everything that any respectable critic of to-day claims to be spurious, yet there remains a nucleus of sayings and doings in the Gospels including some of Christ's statements about his own personality and power, that every scholar admits. Out of these simple elements alone,— without any aid from the rest of the Bible, without any aid from the Church, or any theological systems,— could be constructed a working theory of life and salvation that would satisfy the deepest needs of the soul. Apart from this Gospel story, there is no seat of authority in religion that is so universally satisfactory.

JESUS has been the light of the world for nineteen hundred years ; millions have been energized and transformed by his life ; he has been water to the thirsty, food to the hungry, truth to the seeker, a way to the lost, and salvation to the sinful. Other men have charmed, but

this Jesus has changed human nature; other men have imparted messages from their minds, but Jesus has given us himself, the quickening of his own Spirit, the glow of his own spiritual vitality.

Why were Peter and John so transformed? The enemies of Jesus were so confounded, that they could vouchsafe no other explanation than that these disciples "had been with Jesus." What was the secret of the marvelous change that took place in Paul's life? He tells us that it was the power of his crucified Lord. From Paul to the present day there has been an apostolic succession, an innumerable multitude of witnesses that have told the same story. Look for a moment at the mountain peaks of this glorious succession:—

Augustine in the fourth century; Gregory in the sixth; Bernard of Clairvaux in the twelfth; Francis of Assisi in the thirteenth; Luther in the sixteenth; Wesley in the eighteenth; Frederic Denison Maurice in the nineteenth; all bathed in the light that is "the life of men."

Christianity is a unique effect in the history of the world and demands a sufficient explanation. If Christ is not the cause, who is? By what process of reasoning, by what method of criticism, can he ever be eliminated from the moral consciousness of humanity? There are persons in this world in whom we instinctively have confidence. Children naturally gravitate to some persons and shrink from others. Children of larger growth do not lose altogether these instincts; there are those to whom we confide our dearest secrets; there are those who impress us with having at-

tained such a mastery in certain subjects, that we accept their judgment without question and act upon it. Jesus was such a person. How the multitudes hung upon his words, until the priests poisoned them against him! How they poured out their griefs, confessed their sins, and laid bare the secrets of their hearts! "Never man spake like this man."

That was the universal testimony. That was the impression made from the first. We have the same impression from reading his words to-day. He does not argue or reason as other teachers do. Though meek and lowly, he simply asserts and declares what has been well termed "the mother-speech of religion." Truth in its fullness seems to be under his control and waiting for his voice to enter the world; the reverberation of that voice is heard to-day in every enlightened conscience.

There are those, too, in this weary world who rest us, who impart strength. In their presence the discords of the world die away, the doubts and troubles of life do not appear so formidable, our feverishness ceases, and we go from them cheered and strengthened. Jesus was such a person. He breathed around him the atmosphere of peace and love. Nothing could disturb his serenity. Neither abuse, nor betrayal, nor mockery, nor crucifixion, not all combined could break into his peace. His was the confidence that comes from perfect knowledge, the calm that springs from self-conquest and a conscious union with God.

We feel, too, that the peace of Jesus is not the peace of innocence, the calm of a lake that has never been stirred by the storm; it is not a mere endowment, but something

that he has won, and won, too, against the same foes that plague our aspiring, troubled souls. He was tempted to be what all the people wanted him to be, a worldly Messiah; but with all their hosannas sounding in his ears he turned away from that little capering devil of vanity that so often fascinates men and women, and chose the rugged glory of the cross with its larger, purer aims and visions. He drank the cup of bitterness that we taste; he felt the agony that struggling, aspiring humanity everywhere feels over the great problems of life and destiny. He knew how profoundly and passionately men in all ages had asked: "Is there a God?" "Where is he?" "Is there a hereafter?" "Is the grave a final separation?" These questions are the very Himalayas of human thought, they underlie all human welfare, all civilization.

It was in the darkest hours of his life, when such questions were pressed upon him most earnestly, that Jesus seems most sublimely sincere, most triumphant and impressive. Let us look in upon that last Supper. The soul of the Master is exceeding sorrowful. The shadow of the Cross falls upon that little company as the Master talks of his approaching death. The hearts of the disciples are very heavy; they had been strangely stirred by this Jesus; their aspirations and hopes had been wonderfully kindled, but now the bright dream of their life is fading; they feel that with his departure every certainty of the present and future is to slip away. Judas has gone out to betray him, and "it was dark." Jesus divines their thoughts and fears, and says consolingly: "Let not your

heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." "He recalls to their minds the common Jewish idea that there was another world, that those in glory there occupied different abodes, corresponding to their ranks." He confirms whatever of truth there was in this idea; he assures them, and through them every one in all the world, that such a glowing expectation will be met by an eternal reality. "If it were not so," he says, "I would have told you." Jesus was too sublimely candid and truthful to leave them chasing a pleasing delusion and at last be bitterly disappointed. He had sorrowfully rebuked their earthly expectations, would he not as strenuously have corrected their heavenly aspirations, if they had not been true? Would Jesus have taught those disciples to love him, and held out to them the hope of following him into his Father's presence and receiving God's eternal favor, if such an expectation were not to be realized? His very integrity is involved in fulfilling such an expectation. The same is true of those hopes and aspirations his words beget in every reader. If whatever blossoms out of his words is not to fruit here or hereafter, he would have told us. The Christian consciousness feels, as James Smetham says, "This must be true. It is impossible that either fool or rascal could have invented the fourteenth chapter of John or the twelfth of Romans. They are honest to the bone."

Jesus is the truth so far as it is essential to human salvation, and so far as it can be expressed in terms of human

life. He is the one complete incarnation, the one perfect image of the truth. Just as the truth of physical science puts us into intelligent relation with the world of nature, just as the truth of history puts us into intelligent relation with the growth of civilization, so the truth as it is in Jesus puts us into intelligent relation with God and the spiritual universe. All opinions of God and of the spiritual world outside of Jesus are guesswork. Christ is the language by which God becomes known to us and by which we come to him; Christ is the vernacular that needs no translation, being spoken freely in heaven and in earth. Whatever is essential for us to know, he knows with absolute certainty. He never hesitates, as all great and wise men do whose knowledge is incomplete, but he speaks with the assurance of one who stands under the full noon of truth and sees the utmost bound of reality.

Thomas à Kempis in his "Imitation of Christ" has a beautiful paraphrase of this passage, "I am the way, the truth, and the life," that sets Christ's life in its proper relation: "Without the way thou canst not go, without the truth thou canst not know, without the life thou canst not live. I am the Way which thou oughtest to follow; the Truth which thou oughtest to believe; the Life which thou oughtest to hope for. I am the Way unchangeable; the Truth infallible; the Life everlasting. I am the Way altogether straight, the Truth supreme, the true Life, the blessed Life, the uncreated Life. If thou remain in my way, thou shalt know the Truth, and the Truth shall make thee free, and thou shalt lay hold of eternal life."

CHAPTER TEN.

Christ in the Old Testament.

ALEXANDER MCKENZIE, D.D.,
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IN the Gospels we come frequently upon the expression, that the word of the prophet was fulfilled in that which was done. It had been announced because it was to be done. We find our Lord himself stating in earnest words: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill." This gives to the ancient scripture an interest only less than that with which we read those which followed, and make with them one Book of many books. It is a saying with authority that the Old Testament lies open in the new, and the new hidden in the old. Indeed the facts of Christ's life, except in regard to names and dates, are given almost as clearly in the old as in the new, though we do not understand the old until we read it in the light of the new.

Our Lord threw back his life into the purpose of God made known to men of the former time, while he sought to have men believe him because they believed those who had written of him. He said to the Jews, "Ye search the

scriptures, because ye think that in them ye have eternal life: and these are they which bear witness of me. . . . If ye believe Moses, ye would believe me; for he wrote of me."

It is a strange comment which the wise Selden makes upon this passage: "*Scrutamini Scripturas.* These two words have undone the world. Because Christ spake it to his disciples, therefore we must all, men, women, and children, read and interpret the scripture." It is this which all are to do, that we may know the truths of the divine life.

It was an impressive scene when Jesus himself opened the scriptures in the synagogue at Nazareth. There he had been brought up and thence he had gone out a year before to begin his ministry as the Messiah. He had been at the wedding at Cana, where he befriended the bride when the wine of her wedding feast had failed, and then had gone to Jerusalem, where he drove the traders from his Father's house, and taught the Jewish ruler the way into the kingdom of heaven. He returned through Samaria, where, at the well of his ancestor, he talked with the woman who had come to draw water, and proffered the water of life, and declared himself the Messiah. There it was that he said, "My meat is to do the will of him that sent me, and to accomplish his work." Then he taught in Galilee, preaching in the synagogues, and calling the people to repentance, because the kingdom of heaven was at hand, "being glorified of all." He came again to Cana, where he healed a nobleman's son who was sick at Capernaum.

Then he returned to his old home. His fame had gone before him and the villagers had talked among themselves of the things which he had done. It is always with a peculiar interest that one who has been successful abroad comes back where he has been known from his youth up. When on the Sabbath day Jesus went into the village church as he had done all his life, men looked upon him as they had never done before. He was a man now and he could bear his part in the Sabbath service. He "stood up to read." They gave him the roll of the prophet Isaiah, and he found the place where it was written: —

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

These words were familiar, but they had never been read as he read them. We may believe that his voice, with an unwonted emphasis, rested upon the word which denoted himself: "The Spirit of the Lord is upon ME." When he closed the book and gave it back to the attendant, all eyes were fastened on him. He said what men had never heard before: "To-day hath this scripture been fulfilled in your ears." They knew him. He had grown up among them, quiet, respectful, reverent. As he had grown in stature, so he had advanced in favor with them. They

were not startled, therefore, as they heard him. But they listened eagerly to him, for he had always told the truth; yet "they wondered at the words of grace which proceeded out of his mouth." They said, "Is not this Joseph's son?" What they did when his words had offended them does not concern us now.

But this concerns us, that Jesus read his biography out of the roll of the prophet, which had been written seven hundred years before. The words which he read he fulfilled. This is the Gospel, with its message to the poor, its freedom for captives, its light for the blind, its liberty for the bruised, its good news for all men. How he was to do that for which the Spirit rested upon him, and at what cost, even to the laying down of his life that he might take it again, this, too, is the Gospel. It is of especial moment that he found this record of his life in the sacred scriptures of his people. This raises his life from the plane of other lives. We should expect it to stand alone, even as it does. Once to grasp this thought is to touch the heart of the Gospel.

At other times Jesus referred men to the old scriptures for the understanding of his life. When after his resurrection he walked with two men on their way to Emmaus, and they were sad at heart because they had been disappointed in their hope that he was to redeem Israel, he began from Moses and all the prophets and "interpreted to them in all the scriptures the things concerning himself."

On the evening of that first day, when he came to his

disciples, and they were troubled because of all which had baffled their hope, "He said unto them, these are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind that they might understand the scriptures."

If we but knew what he said! An inestimable treasure it would have been,— his own explanation of his life, as it lay within the purpose of God, and had been placed on record by men appointed to the service. Yet it is not difficult for us, with the old scriptures in our hands, with our Lord's use of them at other times, with the explanation given by the writers of the New Testament, and the connection which they assert between the old and the new,— it is not difficult to ascertain, with reasonable assurance, the nature of the things which he said. He made three divisions of the records : Moses, and the prophets, and the psalms. We will take them in their order. The connection of Moses with our Lord was intimate. We find them associated in the work of redemption. "The law was given through Moses ; grace and truth came through Jesus Christ." "The law hath been our tutor to bring us unto Christ." When our Lord was transfigured, Moses was present, with Elijah, and they "spake of his decease, which he was about to accomplish at Jerusalem."

In the work of the great lawgiver there was the anticipation of the Redeemer's work. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be

lifted up; that whosoever believeth may in him have eternal life." Again Jesus connected Moses with himself when he said: "It was not Moses that gave you the bread out of heaven, but my Father giveth you the true bread out of heaven." Again he represents Abraham as replying to the rich man who asked that one might be sent to warn his five brethren before they should die: "They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Jesus taught more clearly than any one the resurrection of the dead; yet he said, "that the dead are raised, even Moses showed, in the place concerning the bush."

Philip saw the words of Moses fulfilled when he told Nathanael: "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." Peter knew this when he justified himself in preaching Christ; saying, "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you."

It is evident that Jesus would readily point out the foretelling of his own life. When we reflect upon the position which Moses held in relation to the old covenant, the relation of Jesus in the new covenant is most impressive. To the Jew who reverenced Moses this was especially true.

We can be more definite than this. We have in the Epistle to the Hebrews an explicit setting forth of the relation of the Christ to the religious system which was in-

augurated through Moses, and with which the Hebrews were familiar from a lifelong usage. The whole Epistle should be read if we would feel its meaning. Read the introduction, to see how the divine purpose advances from the prophets of the old time to the Son who is the effulgence of the divine glory; who "made purification of sins," and "sat down on the right hand of the Majesty on high." In the spirit of this beginning bring forward the old into the new; look upon the tabernacle and temple, the priesthood, the sacrifice, and see that Jesus is the one High Priest, who has "through his own blood, entered in once for all into the holy place, having obtained eternal redemption," so that in heaven he is the mediator of a new covenant, who "put away sin by the sacrifice of himself." Christ, "having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation."

The Christian who wrote this Epistle is not known by name. But his words have illumined with a wondrous light the scriptures which Jesus knew and would have men search if they would know Him. Such things as are here written we may believe that Jesus said when, on the road to Emmaus and in the room where his disciples were gathered, he began with Moses and interpreted the things concerning himself.

He spoke also of the prophets. He had done this before, in the synagogue at Nazareth. Their words were continually in his mind, even from his boyhood. Frequently he referred to them in explanation of his life. One of the

most striking representations which he gave of himself was as a shepherd guarding his flock, leading them out, seeking even one sheep which was lost, giving his life for the sheep, intrusting them to the care of a friend who loved him, bringing them at last into one flock under one shepherd. But this was the imagery of the prophets. Isaiah said of the Messiah, "He shall feed his flock like a shepherd, he shall gather the lambs in his arm and carry them in his bosom, and shall gently lead those that give suck." Ezekiel is more explicit: "For thus saith the Lord God: Behold, I myself, even I, will search for my sheep, and will seek them out. . . I myself will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." It was in doing this that the good Shepherd gave his life for the sheep. Perhaps he talked of these things as they drew near to Emmaus. We may be almost certain that he reminded his despondent friends of that which Isaiah had written. Upon one passage of the prophet we have the comment of Philip the Evangelist. He found the treasurer of the Candace of Ethiopia reading as he rode homeward, and unable to understand the words. He was reading from Isaiah, and in this place:—

"He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

In his humiliation his judgment was taken away :
His generation who shall declare?
For his life is taken from the earth."

He called Philip into the chariot, and as they rode he said : "I pray thee, of whom speaketh the prophet this ? Of himself, or of some other ? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus."

With this distinct portrayal of the Messiah's life in their minds, what was more simple than for his disciples to see that it behooved the Christ to suffer as he had done ? That which had removed their hope and weakened their faith, should be, rather, the confirmation of their faith, and the enlargement of their hope. He told them, also, we must believe, that the prophet who had thus presented the suffering Messiah had announced the glory which should follow. He was to die, as Jesus had done,— "despised and rejected of men," bearing their griefs and carrying their sorrows, making his grave with the wicked, and with the rich in his death. But he should bring to his people renown and blessing when he came to them again. "Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee. . . . The Lord shall be unto thee an everlasting light, and thy God thy glory. I the Lord will hasten it in his time." More than ever was it true, that which Jesus had said, "I am the Light of the world." He had come through the darkness, and life and immortality were brought to light. When he said this to the friends of the

sad hearts, and they saw him, with opened eyes and freed spirits, how quickly they went back to Jerusalem with the good news to find the eleven disciples risen from despair and saying, "The Lord is risen indeed." The fact was evident. To see that in this was the fulfillment of their own scriptures gave clearness and assurance to their thought. His death was not his defeat. It was the way to his victory. He must pass through the gates of death if he would give life and light to the world. St. John writes that Isaiah "saw his glory; and he spake of him." If he did not expressly mention the resurrection, he said that which included it, and made it needful.

Jesus spoke also of the things which were written in the Psalms. Did he refer to the twenty-third Psalm, "The Lord is my shepherd"? Did he recall the fifty-first, that they might see in his dying and rising the answer to its Miserere?

> "Have mercy upon me, O God, according to thy loving kindness.
> According to the multitude of thy tender mercies blot out my transgressions."

It is probable that he brought to their minds the twenty-second Psalm, for it is the psalm of the crucifixion. Whatever other application it may have had, whatever thought was in the heart of the writer,—it is called a psalm of David,—it describes wonderfully the hours upon the cross. The first verse was the cry out of the darkness: "My God, my God, why hast thou forsaken me!"

We seem almost to be reading the words of the disciple, and the centurion, when Jesus was seen bruised and athirst.

"I am poured out like water, and all my bones are out of joint: . . .
My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
For dogs have compassed me: the assembly of evil-doers have inclosed me; they pierced my hands and my feet.
I may tell all my bones; They look and stare upon me.
They part my garments among them, and upon my vesture do they cast lots."

Even in this experience of death was the certainty of the triumph which would follow:—

"I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee."

On the day of Pentecost Saint Peter quoted at length from the sixteenth Psalm, and in the synagogue at Antioch in Pisidia, Saint Paul repeated one verse. Both asserted that the Psalm had its fulfillment in Jesus and his resurrection.

"Therefore my heart was glad, and my tongue rejoiced.
Moreover my flesh also shall dwell in hope:

Because thou wilt not leave my soul in Hades, neither wilt thou give thy Holy One to see corruption.
Thou madest known unto me the ways of life : thou shalt make me full of gladness with thy countenance."

With such words as these Jesus instructed and encouraged his friends when they were cast down by reason of his death, and their hope had been entombed with him. He showed them that Moses and the prophets and the psalmists had foretold this which had come to pass, and had given the meaning of it. He led them to see that his death should have been expected by them, as it had been always in his own mind. He showed them that it behooved him in this way to enter into his glory. He presented himself to them as he who had been dead and was alive again.

As we come forward with our Lord to his cross, and behold him offering himself as the Lamb of God, as he was named at the beginning ; as we see him when he has risen from the dead and is once more with his friends, that he may illumine their minds and send them forth into the world with the good news which he had brought from heaven,— the good news which he was, living, dying, risen : our minds run back through the centuries, where we find the promise of his coming, and the prefiguring of his life ; in the visions of the seers, in the songs of the psalmists, in the ministries of grace around the mercy seat. We discern the thought of God, the purpose which was before the world

was made, seen dimly at the first, becoming more and more plain in the process of the years, till at length the star of the primal promise stands over the open sepulcher of the Son of God. The intent of God is clear and its movement in the course of history, in the career of the people whom he chose as the guardians of his name and his thought. The Messianic spirit breathes in the words of prophets and psalmists, till it is incarnate in him whose works many prophets and righteous men had desired to see; who said in the consciousness of his own being, "Your father Abraham rejoiced to see my day; and he saw it, and was glad."

"The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?"

"Verily, verily, I say unto you, Before Abraham was, I am."

Our minds run forward also where we see "the throne of God and of the Lamb," — "I saw in the midst of the throne . . . a Lamb standing, as though it had been slain." There is the "great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb." The psalms have entered into heaven. "And they sing the song of Moses, the servant of God, and the song of the Lamb."

To Saint John, in his vision from Patmos, the angel of the Apocalypse, before whom he had fallen, turned his

homage to the throne, saying, "I am a fellow servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God." The witness is on high,—Moses and the prophets and the psalms. From everlasting to everlasting is the Love of God, and the Love of God is the Redeemer of the world.

"The glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee.
The Holy Church throughout all the world doth acknowledge thee
The Father of an infinite Majesty;
Thine adorable, true, and only Son.

. . . . . .

Thou art the King of Glory, O Christ,
Thou art the everlasting Son of the Father."

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CHAPTER ONE.

His Characteristics as a Preacher.

By Professor William C. Wilkinson, A.M.,
University of Chicago.

We might say that Jesus spoke like a seer, like a prophet, like an oracle. But that would very imperfectly, indeed it would somewhat misleadingly, express the fact. He is nowhere in the records that we have of him, exhibited to us as going through any of those intellectual processes by which men in general arrive at their results in conviction, true or false. He was not a seeker of truth. So far as appears he did not reason, institute inductions, draw inferences. He saw without effort. He did not explore and discover. He saw and announced. He spoke indeed from God, but it was in the character of a person at the same time consciously one with God.

There is in his utterances, no doubt, no faltering, no wavering, no slightest possibility admitted, however remotely, of the speaker's being mistaken. Christ's characteristic formula of preface, "Verily, verily," was but a kind of spontaneous, inevitable notice and sign given to

hearers, of the ultimate, the absolute, character of certainty inhering in that which was to follow from his lips.

Jesus held toward the Old Testament Scriptures a double attitude. On the one side, he treated them with the utmost reverence. He said, or implied, that their sentence on any point which they touched, was final and irreversible. It is, however, to be noted that this accent of reverence on Christ's part for the Old Testament Scriptures, very singularly involves also a tacit assumption on his part of authority belonging to himself, coequal with their own, nay, even transcending it.

One noteworthy feature in Christ's preaching is this, that the ultimate subject and object of his preaching was himself:—"I say unto you;" "These sayings of mine;" "If I then, your Lord and Master;" "One is your Master, even Christ;" "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "Ye will not come unto me that ye might have life;" "I am the way, and the truth, and the life;" "No man cometh unto the Father, but by me." The Christ or Messiah of the Old Testament had for ages been preached or predicted in virtually equivalent terms.

It is noticeable in the preaching of Jesus that he took advantage of the incalculable oratoric reinforcement to be drawn from fit opportunity. He hinged and jointed his instructions into particular occasions suggesting them, or at least making them at a given moment especially apposite. And in the same wise spirit of thrifty self-adjustment to occasion, Jesus, where occasion did not offer itself ready-

made to his hand, would say something introductory to serve the purpose of an occasion. For instance, he would rouse attention and expectation, by providing beforehand, over against what he had to say, some antithesis to it, real or apparent. "Ye have heard that it was said An eye for an eye and a tooth for a tooth, but I say unto you Resist not him that is evil," is an illustration of this method on the part of Jesus. For we have here simply a rhetorical device for commanding attention and strengthening impression. Paradox was with Jesus a favorite expedient in teaching; perhaps no other teacher ever made proportionately more use of it than he did. You cannot understand Jesus without often making allowance for paradox in his form of expression.

Hyperbole is yet another rhetorical expedient freely used by Jesus in his discourse. Consider the following: "If any man hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The vast, the immeasurable claim on his own behalf which Jesus habitually makes does not itself admit of overstatement; but the just statement of it here made is made by means of overstatement the most extraordinary. It is a case of hyberbole rendered more hyperbolic through accumulation and climax. We must beware, in the case of Jesus, as theologians long ago ought to have done in the case of the apostle Paul, not to make dogma out of mere rhetoric.

Another point to be noted is the even-handed justice with which Jesus metes out his awards of praise and of

blame. There is, however,— and it could not be otherwise if justice prevailed,— a very noticeable predominance of blame over praise in the sentences from his lips. The note of rebuke, nay, even of heavy-shotted denunciation, is very strong (and this note not infrequently recurs) in the discourses of Jesus. Nothing could exceed the unrelieved, the red-hot, the white-hot, indignation and damnation launched by Jesus against certain classes and certain individuals among his hearers. The fierceness, indeed, is such that it is plainly beyond the mark of what could properly be drawn into precedent for any other preacher. Jesus is hardly in anything else more entirely put outside the possibility of classification with his human brethren, than in the article now spoken of. One thing, however, we instinctively feel to be certain, that even in his most terrible invectives there was no violence of tone, of gesture, or of manner. If fidelity would not permit him to appear relenting, the quality of love in him would not permit him to appear vindictive.

An observation which may seem to some a disparagement of the office of preacher in Jesus is here required by truth. It must be said that Jesus as a preacher was, in his own view, nothing whatever in importance as compared with Jesus the suffering Saviour. "I, if I be lifted up, will draw all men unto me," he said, near the end, with a depth of meaning and pathos beyond the reach of human plummet to sound; and at the very last, "This is my blood of the covenant, which is shed for many." What his preaching had failed to effect, it remained for his obedience unto

death, the death of the cross, to accomplish. His preaching thus acknowledged that preaching alone was in vain : Jesus preached Jesus as a Redeemer by blood. He set herein an example which every faithful minister of the Gospel, to the end of the age, must follow.

CHAPTER TWO.

In Remembrance of Me.

By the Right Reverend John Charles Ryle, D.D., D.C.L.,
Lord Bishop of Liverpool.

WHAT was the object and purpose for which our Lord Jesus Christ instituted the Lord's Supper? What does the New Testament teach us? The best answer to that question is to be found in the remarkable words which St. Luke and St. Paul alone were inspired to record, "This do in remembrance of Me." There is a grand simplicity and pathos about the expression "In remembrance of Me."

The best comment on this deep phrase is to be found in the words of our Church Catechism: "For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

The Lord Jesus Christ intended the Lord's Supper to be a continual remembrancer to the Church of his atoning death on the cross. The bread broken, given, and eaten, was intended to remind Christians of his body given for our sins. The wine poured out, and received with our lips, was intended to remind Christians of his blood shed for our sins.

The Lord Jesus Christ knew what was in man. He knew full well the darkness, slowness, coldness, hardness, stupidity, pride, self-conceit, self-righteousness, slothfulness, of human nature in spiritual things. Therefore he took care that his vicarious death for sinners should not be merely written in the Bible — for then it might have been locked up in libraries, or left to the ministry to proclaim in the pulpit — for then it might soon have been kept back by false teachers — but that it should be exhibited in visible signs and emblems, even in bread and wine at a special ordinance. The Lord's Supper was a standing provision against man's forgetfulness. So long as the world stands in its present order, the thing which is done at the Lord's table "shows forth the Lord's death till he come."

The Lord Jesus Christ knew full well the unspeakable importance of his own death for sin, as the great corner stone of Scriptural religion. He knew that his own satisfaction for sin as our substitute — his suffering for sin, the just for the unjust — his payment of our mighty debt in his own person — his complete redemption of us by his blood — he knew that this was the very root of soul-saving and soul-satisfying Christianity. Without this he knew that his incarnation, miracles, teaching, example, and ascension could do no good to man: without this, there could be no justification, no reconciliation, no hope, no peace between God and man. Knowing all this, he took care that his death, at any rate, should never be forgotten. He carefully appointed an ordinance in which, by lively figures, his sacrifice on the cross should be kept in perpetual remem-

brance, and the souls of believers might feed on it, as a body feeds on bread and wine.

The Lord Jesus Christ well knew the weakness and infirmity even of the holiest believers. He knew the absolute necessity of keeping them in intimate communion with his own vicarious sacrifice, as the fountain of their inward and spiritual life. Therefore, he did not merely leave them promises on which their memories might feed, and words which they might call to mind. He mercifully provided an ordinance in which true faith might be quickened by seeing lively emblems of his body and blood, and in the use of which true Christians might be "strengthened and refreshed," as the Catechism says, and realize close communion with their Saviour in heaven. The strengthening of the faith of believers in Christ's atonement was one great purpose of the Lord's Supper.*

* The following extract from ARCHBISHOP CRANMER'S writings deserves attention :—

"The first Catholic Christian faith is most plain, clear, and comfortable, without any difficulty, scruple, or doubt: that is to say, that our Saviour Christ, although he be sitting in heaven, in equality with his Father, is our life, strength, food, and sustenance, who by his death delivered us from death, and daily nourishes and increases us to eternal life. And in token hereof, he hath prepared bread to be eaten, and wine to be drunk for us in his Holy Supper, to put us in remembrance of his said death, and of the celestial feeding, nourishing, increasing, and of all the benefits which we have thereby; which benefits, through faith and the Holy Ghost, are exhibited and given unto all that worthily receive the said Holy Supper. This the husbandman at his plough, the weaver at his loom, and the wife at her rocking cradle, can remember, and give thanks unto God for the same."

CHAPTER THREE.

Two Sayings from the Cross.*

By Alexander McLaren, D.D.,
Fallowfield, Manchester, England.

THE calm tone of all the narratives of the crucifixion is very remarkable. Each evangelist limits himself to bare recording of facts, without a trace of emotion. They felt too deeply to show feeling. It was fitting that the story which, till the end of time, was to move hearts to a passion of love and devotion, should be told without any coloring. But a reverent word or two is permissible.

SURROUNDED by a whirlwind of abuse, contempt, and ferocious glee at his sufferings, he gave back no taunt, nor uttered any cry of pain, nor was moved to the faintest anger, but let his heart go out in pity for all who took part in that wicked tragedy; and, while "he opened not his mouth" in complaint or reviling, he did open

* This article is a part of a paper originally published in the *Sunday School Times*, and reproduced by favor of the publishers.

it in intercession. But the wonderful prayer smote no heart with compunction, and, after it, the storm of mocking and savage triumph hurtled on as before.

Luke gathers all the details together in summary fashion, and piles them on one another without enlarging on any. The effect produced is like that of a succession of breakers beating on some lonely rock, or of blows struck by a battering-ram on a fortress.

"They crucified him," — there is no need to say who "they" were. Others than the soldiers who did the work, did the deed. Contempt gave him two malefactors for companions, and hung the King of the Jews in the place of honor in the midst. Did John remember what his brother and he had asked? Matter-of-fact indifference as to a piece of military duty, and shameless greed, impelled the legionaries to cast lots for the clothes stripped from a living man. What did the crucifying of another Jew or two matter to them? Gaping curiosity, and the strange love of the horrible, so strong in the vulgar mind, led the people, who had been shouting Hosanna, less than a week ago, to stand gazing on the sight without pity but in a few hearts.

The bitter hatred of the rulers, and their inhuman glee at getting rid of a heretic, gave them bad pre-eminence in sin. Their scoff acknowledged that he had "saved others," and their hate had so blinded their eyes that they could not see how manifestly his refusal to use his power to save himself proved him the Son of God. He could not save himself, just because he would save these scoffing rabbis and all the world. The rough soldiers knew little about

him, but they followed suit, and thought it an excellent jest to bring the "vinegar," provided in kindness, to Jesus with a mockery of reverence as to a king.

And to all this, Christ's sole answer was the ever-memorable prayer. One of the women who bravely stood at the cross must have caught the perhaps low-voiced supplication and it breathed so much of the aspect of Christ's character in which Luke especially delights that he could not leave it out. It opens many large questions which cannot be dealt with here. All sin has in it an element of ignorance, but it is not wholly ignorance, as some modern teachers affirm. If the ignorance were complete, the sin would be non-existent. The persons covered by the ample folds of this prayer were ignorant in very different degrees; the soldiers and the rulers were in different positions in that respect. In the prayer of Jesus we learn, not only his infinite forgivingness for insults and unbelief leveled at himself, but his exaltation as the Intercessor, whom the Father heareth always. The dying Christ prayed for his enemies; the glorified Christ lives to make intercession for us.

IN the one malefactor, physical agony and despair found momentary relief in taunts, flung from lips dry with torture, at the fellow-sufferer whose very innocence provoked hatred from the guilty heart. The other had been led by punishment to recognize in it the due reward of his deeds, and, thus softened, had been moved by Christ's prayer, and by his knowledge of Christ's innocence, to hope that

the same mercy which had been lavished on the inflicters of his sufferings, might stretch to enfold the partakers in it.

At that moment the dying thief had clearer faith in Christ's coming in his kingdom than any of the disciples had. Their hopes were crumbling as they watched him hanging unresisting and gradually dying. But this man looked beyond the death so near for both Jesus and himself, and believed that, after it, he would come to reign. We may call him the only disciple that Christ then had.

How pathetic is that petition, "Remember me"! It builds the hope of sharing in Christ's royalty on the fact of having shared in his cross. "Thou wilt not forget thy companion in that black hour, which will then lie behind us." Such trust and clinging, joined with such penitence and submission, could not go unrewarded.

From his cross Jesus speaks in royal style, as monarch of that dim world. His promise is sealed with his own sign-manual, "Verily I say." It claims to have not only the clear vision of, but the authority to determine, the future. It declares the unbroken continuance of personal existence, and the reality of a state of conscious blessedness, in which men are aware of their union with him, the Lord of the realm and the life of its inhabitants. It graciously accepts the penitent's petition, and assures him that the companionship, begun on the cross, will be continued there. "With me" makes "Paradise" wherever a soul is.

CHAPTER FOUR.

God's Love in Scripture.

By Rev. Francis L. Patton, D.D., LL.D.,
President of Princeton University.

APPLYING to Scripture the argument of design, we say that it was constructed upon a plan which must have existed in a single mind before it was executed in the progressive publication of the separate books of the Bible. The Incarnation is a hypothesis which gives unity to the Bible, which reveals the fact that through the volume, from Genesis to Revelation, "the same increasing purpose runs."

The Old Testament is a congruous body of doctrine culminating in Christ; the New Testament is a coherent body of doctrine crystallizing around the person of Christ.* What

* Note by the Author. The underlying thought in President Patton's paper, that the Incarnation, as the leading idea of the Bible, is to be accounted for by the intelligent design and choice of God as truly as the physical creation is to be traced to the First Cause of all things, accords with what has been so admirably said by Professor Samuel Harris, of Yale University, concerning the holy, loving, manlike nature of God as the ground of the revelation of Jesus Christ,—since it is no more true

is the Incarnation but the synthesis of the teaching of the Old Testament? And what is the New Testament but an unfolding of the ideas which are wrapped up in the doctrine of the Incarnation? How did this happen? The doctrine of the Incarnation is not a patch put into the web of the Old Testament by human hands: if it had been, it would have been so palpable that no one would ever have denied that the Bible contains it. But it is woven so delicately into the structure of the sacred books, that though you see the Incarnate Christ as the central figure of the Bible, it requires patient study and profound thought to

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that man was made in the moral image of God, than that God is the prototype of man in his essential character:—

"All science rests on the postulate that the universe is constituted in accordance with the principles and laws of reason, the same in kind with the reason of man. The progress of physical science is simply the exposition of this fact. . . . The science both of nature and of man is a continuous demonstration of the likeness of man as a rational and moral being to God who created and constituted the universe. In Christ, God comes into humanity and reveals himself in the likeness of man, and man in the likeness of God. God's likeness to man in these attributes and elements is a fundamental reality of the universe underlying all physical science and all knowledge of the moral constitution and ordering of society."—*God the Creator*. Vol. i, pp. 418, 419.

"As rational and personal . . . there is eternal in God a likeness to man, which he has revealed to men in Christ, through whom they have their highest and most complete knowledge of him."—*Ibid.* p. 412.

Christ again is spoken of as "revealing the human side of God and his affinity for all his rational creatures"—"God in the likeness of the finite spirit, and effulgent with divine and Christlike love."—*Ibid.* p. 420.

see how this idea runs through and gives unity to the whole.

The reasons which lead us to believe that God made the world should lead us just as well to the conclusion that God made the Bible. There is design in history, and free intelligences are blind weavers of the great web of human destiny; but we must believe that these intelligences are controlled by the directing mind of God, or there is no explanation of the plan which history reveals. We may believe that the testimony to Jesus is the Spirit of Prophecy, and that the prophet was a blind worker in the development of a plan to which so many workers contributed; but behind the prophet we must place the inspiration of the prophet, and superior to the prophet, the Spirit who shaped his visions, and whose word was on his tongue.

CHAPTER FIVE.

The Redemption of Humanity.

By Rt. Hon. W. E. Gladstone, D.C.L., LL.D.

IF we survey with care and candor the present wealth of the world — I mean its wealth intellectual, moral, and spiritual — we find that Christianity has not only contributed to the patrimony of man its brightest and most precious jewels, but has likewise been what our Saviour pronounced it, the salt or preserving principle of all the residue, and has maintained its health, so far as it has been maintained at all, against corrupting agencies.*

This gift of God to our race was made through Jesus Christ, of the seed of Abraham.† The Jew had the oracles of God: he had the custody of the promises: he was the steward of the great and fundamental conception of the unity of God, the sole and absolute condition under which the Divine idea could be upheld among men at its just elevation. No poetry, no philosophy, no art of Greece, ever embraced, in its most soaring and widest conceptions, that

* Essay upon the Place of Ancient Greece in the Providential Order. *Gleanings of Past Years.* By W. E. Gladstone. Vol. vii, p. 78; paragraph 79. London, 1879.

† This connective sentence has been supplied by the Author: all else in this article being in the words of Mr. Gladstone.

simple law of love towards God and towards our neighbor, on which "two commandments hang all the law and the prophets," and which supplied the moral basis of the new dispensation.

There is one history, and that the most touching and most profound of all, for which we should search in vain through all the pages of the classics,—I mean the history of the human soul in its relations with its Maker; the history of its sin, and grief, and death, and of the way of its recovery to hope and life, and to enduring joy. For the exercises of strength and skill, for the achievements and for the enchantments of wit, of eloquence, of art, of genius, for the imperial games of politics and war — let us seek them on the shores of Greece. But if the first among the problems of life be how to establish the peace, and restore the balance of our inward being; if the highest of all conditions in the existence of the creature be his aspect towards the God to whom he owes his being, and in whose great hand he stands; then let us make our search elsewhere. All the wonders of the Greek civilization heaped together are less wonderful than is the single Book of Psalms.

Palestine was weak and despised, always obscure, oftentimes and long trodden down beneath the feet of imperious masters. On the other hand, Greece, for a thousand years,

"Confident from foreign purposes,"

repelled every invader from her shores. Fostering her strength in the keen air of freedom, she defied, and at length overthrew, the mightiest of existing empires; and

when finally she felt the resistless grasp of the masters of all the world, them, too, at the very moment of her subjugation, she herself subdued to her literature, language, arts, and manners. Palestine, in a word, has no share of the glories of our race; while they blaze on every page of the history of Greece with an overpowering splendor. Greece had valor, policy, renown, genius, wisdom, wit; she had all, in a word, that this world could give her; but the flowers of Paradise, which bloom at the best but thinly, blossomed in Palestine alone.*

A SCHEME came eighteen hundred years ago to the world, which has banished from the earth, or frightened into the darkness, many of the foulest monsters that laid waste humanity; which has restored woman to her place in the natural order; which has set up the law of right against the rule of force; which has proclaimed, and in many great particulars enforced, the canon of mutual love; which has opened from within sources of strength for poverty and weakness, and put a bit in the mouth and a bridle on the neck of pride.†

The Christian thought, the Christian tradition, the Christian society, are the great, the imperial thought, the tradition, the society of this earth.‡

* This paragraph and the two preceding are found in the Essay upon Ancient Greece, etc., pp. 79, 80; being paragraphs 81, 82, 83.

† Essay on the Courses of Religious Thought. *Gleanings of Past Years.* Vol. iii, p. 124; paragraph 45.

‡ *Ibid.* p. 97; paragraph 4.

IT is no paradox to suggest that a religion which purports to open the means of reunion with God and to restore the eternal life which we have lost, by means of a spiritual process wrought upon us, should propound as essential constituents of that process a faith to be held concerning the nature and attributes of him whose image we are to bear; concerning the dispensation of time for forming our union with him, and the dispensation of eternity in which the union with him becomes consummate and imperishable. Christianity is the religion of the person of Christ, and the creeds only tell us from whom he came, and how he came and went, by what agent we are to be incorporated into him, and what is the manner of his appointed agency, and the seal of its accomplishment.*

NOT at a venture but with strict reason, the assertion has been made that the question, whether Christianity be true or false, is the most practical of all questions: because it is that question of practice which incloses in itself, and implicitly determines, every other: it supplies the fundamental rule or principle of every decision in detail.†

Whether we refer to the Scriptures, or to the collateral evidence of history and of the Church, we find it to be undeniable as a fact that Christianity purports to be not a

* Essay on Probability as the Guide of Conduct. *Gleanings*, Vol. vii, p. 185; paragraph 48.

† *Ibid.* p. 183; paragraph 46.

system of moral teaching only, but, in vital union therewith, a system of revealed facts concerning the nature of God, and his dispensations towards mankind. Upon these facts, which center in our Lord and Saviour, moral teaching is to rest, and to these it is to be indissolubly attached. Thus the part of Christianity called doctrinal has that claim to enter into our affirmative or negative decision, which belongs to a question strictly practical. It is, therefore, one to which we inevitably must daily and hourly say Aye or No by our actions, even if we have given no speculative reply upon it.*

* *Ibid.* p. 184; paragraph 47.

Appendix.

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